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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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VI.

MINISTERIAL INDEPENDENCE.

A HEALTHY and right noble state of mind for any teacher of truth, but especially of revealed truth, to maintain! The relation of a spiritual shepherd to his flock is one of the tenderest, and one of the grandest, which men can hold towards their fellow-men—one, moreover, of fearful responsibility, but which suitable motives can fill with blessedness. A very serious and mischievous mistake is made when men are induced to take upon them that relation with a view to ends which do not harmonise with its engagements. "We want gentlemen in the Christian ministry," is a very common utterance on the part of society—"and we must entice them into it by rewards which gentlemen can appreciate." Well, we *do* want gentlemen. "Where virtue is this makes more virtuous." Culture, polish, self-possession, dignity, "benevolence in trifles," are not only consistent with the calling and work of a spiritual pastor, but do much to commend them. When men bring with them to the sacred office this social qualification, they bring with them an additional fitness for the discharge of its duties. But the arrangements of the Church for drawing men into the ministry should be such, and such only, as make their appeal to spiritual motives, and if these will not prevail with gentlemen—which is a supposition, we may say in passing, quite gratuitous in its mistrust of Christianity—the Church should make up her mind to do without them. Men of independent minds she needs—but not necessarily men of independent means. The two things are not inseparably associated. We do not forget the quotation—Earl Russell will never let us do that while he remains amongst us—that "men who live to please, must please to live"—but we confess we do not see its exclusive applicability, even where it has any applicability whatever, to those pastors whose temporal subsistence depends upon the good-will of their flocks. Fixed endowments do not necessarily make clergymen independent in character. Even bishops, who are amply provided for by real estates, are not specially noted for speaking out the thoughts they are known to entertain in secret.

That is unsound economy, so far as Christianity is concerned, and therefore unsound for adoption by the Churches representing it, which tends to lure into the pastoral office men who are spiritually disqualified for the apt performance of its functions. A nationally-endowed Church—not wholly, it is true, by the scale of its pecuniary provisions—largely tempts into the sacred office men who have no care for it for its own sake. The social position, the literary leisure, the quiet, self-indulgent and easy career, not necessarily excluding hopes of preferment—these are objects which when, as in a State-Church, combined with entire security of moderate means of maintenance, present attractions of great force to a wide class of persons whose choice would, *cæteris paribus*, incline them to secular pursuits. It is one of the evils inseparable from settling the compensation quite apart from the quality of the work, that the former is apt to cast the latter into the shade, and to excite motives which, in regard to a decision on this point, ought to be quite secondary in the influence they exert. No doubt, motives which could not stand the test of an enlightened conscience may and do prompt men to aspire to the ministerial vocation, even where the temporalities to be expected are but scanty, and depend for their amount on the goodwill of congregations; but it stands to reason, and is confirmed, we think, by experience, that where the prospect has little to recommend it but the nature of the work, the nature of the work will be likely to be the first consideration in the minds of those who commit themselves to it.

Then again, entire independence of position and means, such as is assured to the Anglican clergy by law, conjoined with the social ascendency which is legally assigned to them, begets in them, in many cases, perhaps, unconsciously, domineering tendencies, or, where they previously existed, developes domineering habits. That can hardly be regarded as a salutary arrangement which makes the pastoral office one of practical irresponsibility to the people. There are few men who can sustain, without some damage to themselves, as well as to those over whom they exercise ecclesiastical rule, a position of despotism, however limited its range, within which there are none authorised to call them to account. Human nature is not fitted for such a position, and when raised to it is prone to acquire a far too exalted view of itself. We see less of this spirit in our populous towns where the clergy of all denominations have to rely mainly on the attachment and liberality of their respective flocks—but in rural parishes, where incumbents derive their temporalities exclusively from resources set apart for them by law, and where they can do pretty much as they please, clerical assumption, amounting sometimes to ridiculous, sometimes to tyrannical, proportions, is by no means uncommon.

Moreover, as a continuous line of absolute monarchs is sure to breed the doctrine of "the divine right of kings," so any considerable succession of irresponsible pastors will be sure to culminate in monstrous but subtle theories of sacerdotalism, sacramentarianism, and ritualism. We doubt whether apart from a legal provision which makes the pastor independent of his flock, and practically constitutes him a "lord over God's heritage," the present age, which is boastfully spoken of as an age of light, could have witnessed the sudden germination and wide spread of these theories among the Anglican clergy. That they cannot maintain themselves under conditions of disestablishment we should be rash to affirm—but we are persuaded that they would not under such conditions have sprung up and spread so rapidly as they have done, nor have beguiled so many as they have into a surrender of their intellect at prelatical and priestly bidding. Not that we are apprehensive, as some are, of being led back, as a nation, to the ecclesiastical despotism which our forefathers, after frightful struggles, succeeded in throwing off—but that we foresee a reaction from priestism to scepticism; nay, to some extent, we see it already. But for British Nonconformity, we believe that society in this country would long since have been conducted back to the spiritual bondage of pre-Reformation times—and that it might have been so misled we attribute mainly to the false economical principles upon which the Anglican system of ecclesiastical administration is based. The tendency to retrogression is not observable in the United States of America, nor in our own colonies. Sacerdotalism seldom, if ever, thrives on Free Church soils.

If there be any truth in the foregoing observations, much more depends upon Christian Economics than the easy and sufficient payment of ministers of the Gospel. It affects, more or less, the whole tone of the churches, the character of the pastoral relationship, and, to some extent, the value of the religious teaching administered. It greatly influences for good or for evil the spiritual energy and activity of the laity—if we may employ a term which is somewhat calculated to mislead the unreflecting. Let us remember that the pastor is made for his flock, not the flock for their pastor. No arrangement which relieves them of responsibility, and places it all but exclusively in his hands, can be made to harmonise with the primary principles of the Christian faith. And if so, the advantage derived from it can hardly be of the highest spiritual type. "Men do not gather grapes from thorns, nor figs from thistles."

ECCLESIASTICAL NOTES.

THE Archbishop of Canterbury, whose health is, we are glad to find, greatly improved, has been delivering one or two notable addresses. At Dover his grace uttered a mild but firm protest against the public sale of livings. The vendor, he said, instead of regarding his patronage as a trust given by God, and "feeling himself bound to look to the welfare of the parish for which he was called upon to appoint a minister, was treating it in a very secular and improper manner." Dr. Tait, however, does not suggest any legislative remedy for this scandal, but it requires no little moral courage for a Primate, whose traditional duty is "to make things pleasant," to admit there *are* abuses in the Church of which he is the chief ruler. At Addington, with his archdeacons and rural deans around him, the Archbishop, expressing great thankfulness for the "prolific" ecclesiastical legislation of the past session—he did not mention the talking-out of the Burials Bill—took credit for the work performed by the Ritual Commission, which the Low-Church organs have so vigorously denounced; and expressed his belief that though noisy minorities might make themselves heard, "no legislation directly affecting the Church itself will be carried against the will of the Church." Having shewn how little the Ritual Commission was able to do except to give birth to the new Lectionary, he stated that, though the bishops were

generally opposed to the Athanasian Creed, they did not at their recent meeting at Lambeth venture to go further than to appoint a committee to examine the MSS., with a view to ascertain the original text of the creed, and also to revise the translations. "Such a revision," said his grace, "could not be made without the question arising whether the condemnations were really to be considered part of the creed or to be omitted, as had been the anathemas which formerly were attached to other creeds." Some action, he said, must be taken, but the committee would report to Convocation—which body, by the way, has discussed the subject half-a-dozen times without result.

Subsequently the archbishop waxed bolder, and indirectly condemned the passive policy which the Episcopal Bench has observed in relation to the Purchas judgment. He said—and this testimony of the Primate is worth quoting:—

It could not be denied that there were some churches in the country where the Romish mass, which our Reformers died to resist, was sought to be restored, and he must ask—Can the bishop's authority stand still while the affections of the people are being alienated by practices intended to undo all the benefits which the Reformation had conferred upon this country? We hear, it is true, a plea for liberty in the Church; and such a plea must not be treated lightly. Liberty we must not lose, but it must be liberty within the limits of the law. If the bishop is called upon by a proper authority, it is evident that he must act, and it may be that he may find it necessary to act of its own accord. In judging of what is lawful in the Church, he must remember that he is a bishop of the Church of England and not of that of Rome.

This is certainly very different language from that recently used by the Bishop of Oxford, and the English prelates have now to consider whether the enforcement or the evasion of the law is most injurious to the interests of the Establishment. But it is somewhat pitiable to see the Primate confessing his helplessness, and obliged to admit the extreme difficulty of calling to account those clergy who are striving to undo the work of the Reformation, and setting up "the Romish mass" in our midst.

The ultra-Ritualist papers are trying, with indifferent success, to keep alive the excitement relative to the "Glengarry scandal." One of them taunts the Bishop of Winchester with putting a stumbling-block in the way of country parsons who are "combating daily with heresy and schism in all its bitterness and restless activity." What will Sir Roundell Palmer say to this description of the *rôle* of the rural clergy by one of themselves? The same writer considers that more has been done at Glengarry to stamp out reverence for bishops than anything within his recollection, "not even excepting the Colenso and Westminster scandals." Another Ritualist scribe points out that the kirks in Scotland are not "consecrated buildings," and are often let for meetings either political or social, and scornfully notes that the Home Secretary actually addressed his constituents in the *parish kirk of Gourock*. The *Church Herald* asks some "pertinent" questions relative to what it describes as "the recent disorderly if not actually lawless conduct of the Archbishop of York at Glengarry"—

1. Is such an archbishop the kind of judge to whom English priests are to look for truth and right when any of their brethren are accused of wrong? 2. Is there no way by which such an offender may be brought to trial? And, 3. Who will aid in doing it? One would fain hope that such questions as these will not go disregarded. It is a most critical conjuncture of the Church of England just now, and one when her faithful sons ought to do everything they can to prevent all the authority being usurped, and all the influence being exerted, through the judicature to which the Church, by reason of being Established, is unhappily made amenable, by a party within her pale who are hostile to her Catholic interests. For our own part, we have no hesitation in saying that Archbishop Thomson has shown himself to be anything but the kind of judge in question; though whether there is any way in which he could be brought to trial for the late Episcopal outrage in Scotland, or who are to aid in doing it, if there be, we would not take upon us to say.

Is it not difficult to believe that the writer of this diatribe and the archbishop, his spiritual ruler, are members of the same Church? While the Roman Catholic *Tablet* says, justly enough, that "the incident is only worth noticing as an illustration of the unreality of the High Anglican theories, and of the absurdity of the attempt to throw a Catholic colour about an institution whose very bishops acknowledge, by at least a modification of their own Ritual, the local claims of Presbyterianism," a correspondent of the *Times*, who dates from Dunrobin Castle, sets down the Glengarry services as a stroke of ecclesiastical policy:—

Among the Free Church people this tolerant and enlightened conduct of the two bishops receives but one interpretation. It is set down as the inauguration of a combined Erastian action on both sides of the Tweed in support of the great principle of a National Church Establishment. The Free Church and the United Presbyterians are about to unite over the dead body of this principle in order to organise an irresistible assault, as they believe, against the Church of Scotland; they are therefore convinced that this intercommunion of English Prelate and Scottish Presbyter is the opening of a combined defensive action, and all their ecclesiastical bristles are therefore set on end.

It must be evident to all who have given attention to the subject that the question of the payment of denominational fees in schools is exciting intense local agitation and irritation in various parts of the country. Though many of the boards have already and hastily decided the subject, their votes have by no means allayed popular excitement. At Merthyr, it will be seen, there has been a great demonstration against the local board, which the Catholics endeavoured to put down, and created a scene of wild disorder, bordering on riot. In spite, however, of uproarious opposition, the meeting by a large majority asserted "that the sixth bye-law adopted by the Merthyr School Board is a direct violation of the principles of religious liberty, and entirely hostile to the conscientious convictions of the great majority of the inhabitants of the parish," and declared it to be "the first duty of the Liberal party throughout the country to agitate until it succeeds in having the 25th Clause of the Elementary Education Act repealed." This is how the school board system is working amongst our large populations—creating dissension, bitterness, and strife, and breaking up the Liberal party. Probably by this time the Government must feel that it would have been far wiser to have solved the "religious difficulty" in Parliament, than have turned it over to the local boards, and thereby created all this confusion, which promises to end in disaster to the Liberal cause. They have done the Denominationalists a good turn, but will these same Denominationalists—the English clergy and the Catholics—support them at the next election?

The Church Congress is now in session at Nottingham, and was inaugurated on Monday by—strange to say—a meeting of the working classes, at which the Archbishop of York and the Bishop of Manchester gave their hearers some excellent advice. According to the *Record*, now that the Low Church are generally taking part in these educational assemblies, the High Church are drawing back, and possibly the diocesan conferences may supersede the annual congress. The Nottingham programme is a very full one; the topics on various aspects of the State Church question are numerous, and we shall watch the discussion with interest.

The Congregational Union has also opened at Swansea, under very promising circumstances, its autumnal session. Among the Welsh Nonconformists the proceedings excite great enthusiasm, which was raised to the highest pitch when the chairman, the Rev. Thomas Jones, in the peroration of his inaugural address yesterday, exchanged the English for the Welsh tongue. We have given some report of yesterday's proceedings in our Postscript, including the greater part of the chairman's fervid and picturesque address. Before the sitting closed the Union, we are glad to observe, passed a cordial resolution endorsing the proposed motion in favour of international arbitration, which is to be introduced next session by Mr. Richard, M.P. On one or two of the subjects which will occupy the attention of the conference, especially "the doctrinal provisions in trust-deeds," and the educational policy of the Government, there will probably be much lively discussion.

NONCONFORMISTS AT CAMBRIDGE.

To the Editor of the Nonconformist.

II.

Sir,—In my last letter I shortly described and discussed the preliminary measures necessary to be taken to enable a Dissenting student to proceed to Cambridge. I propose now to treat of the position he occupies, and the advantages he gains, when there.

It will at once be asked, what, from a social point of view, does he lose by his Nonconformity? To this I answer, in the present day very little indeed; and we may hope that the natural result of the University Tests Bill will be to abolish the distinction altogether. Formerly, no doubt, the Dissenter had a hard battle to fight against bigotry and intolerance, and many have come nobly and successfully out of the conflict. But as the little band of Dissenters has grown larger, and the progress of Liberal opinions has increased, the claims of the Nonconformist have become more and more recognised. Now he holds his own with the greatest ease. His position may best be compared to that of a man coming to Cambridge from a small unknown private school. He has to prove himself, and show his quality. Unlike the public school boy, nothing is taken for granted. At first he is received doubtfully and with shyness; but once let him show his worth, and all the old prejudices are straightway forgotten. Occasionally, perhaps, the Dissenter will be chaffed by some of his Church friends about his going to a "schism-shop"; but there is no sting in the taunts, and they may be borne with equanimity and without much trial of temper.

As a rule, all undergraduates are required to attend the services held in the college chapel; and although these on Sunday may sometimes hinder the Dissenter from going to his own chapel, it is very seldom that any exemption is asked for. But where it is desired and put earnestly before the tutor, some arrangement is usually made. It may here be noted that the position of the Gownsman is thoroughly understood by the members of the various congregations in the town, and that consequently no notice is taken if an undergraduate appears at any time during the service. It is quite the ordinary rule for Dissenters to go straight from the college chapel to their own services, arriving sometimes just in time for the sermon.

One of the greatest advantages—perhaps the greatest advantage—which Cambridge offers the Dissenter, is the opportunity which it gives him of meeting a new class of men, and coming in contact with a fresh set of thoughts and ideas. The Nonconformist as a rule lives in a little world of his own. His friends and acquaintances are chiefly selected from the other families who attend the chapel. He probably goes to a Dissenter's school; and although in the business of life he meets with Churchmen, he seldom gets close enough to them to thoroughly understand their views and sympathies. His thoughts run in a groove, and he sees Episcopalianism only from the outside. Now at Cambridge a man can, and if he is wise will, live and move among Churchmen for three years. The Dissenters at the University, of course, cling together, and form a pleasant little coterie of their own; but it would be very short-sighted for a man to choose his friends and acquaintances only from Nonconformists, and, as I have shown above, there is little or no difficulty in selecting them from a more extended area. And this inter-communion has a double advantage, since it is of inestimable benefit to the Churchmen also. The average Cambridge undergraduate knows next to nothing about Dissent. In the country parish of which his father is the rector or the squire, it is exclusively associated in his mind with the small band of Primitive Methodists (or as he calls them "Ranters,") who arouse—or as he thinks disgracefully disturb—the otherwise calm serenity of his native village. Or, during his sojourn in town, he may perhaps, from motives of curiosity, go so far as to sit for one evening in his laundress's pew at the Metropolitan Tabernacle to hear Mr. Spurgeon, of whose fame he has heard. But beyond this—of educated Dissent its aims and aspirations he is completely ignorant. Nothing could be better then for both parties than that they should thus meet and exchange ideas and experiences.

But if these opportunities are of importance to the Dissenting layman, how much more necessary are they for the future minister? His Dissenting groove is continued from the school to college. He is well-grounded in the "Protestantism of the Protestant religion," and has at his fingers' ends the arguments in favour of religious equality. He studies, in theory at least, the history and views of Episcopalianism, and in the course of his reading he learns the opinions of the leaders of thought in the Establishment. He knows well what, to meet his arguments, Churchmen in general ought to think; but he lacks a knowledge of their actual belief, and does not fully understand the practical working and effect of their system. And this is just the experience which can only be gained by such intimate relations as those acquired in University life. When the minister is settled at his work, he has less chance than ever of getting this knowledge. The clergyman of his district regards him as a free lance—a kind of *franc-tireur*—allowed to fight for the cause, but without discipline, under no command, and probably doing as much harm as good. And this view is held generally by the rest of the Church folk, the position of the minister being always looked upon as one of opposition. Now I cannot help thinking that this mutual ignorance, this keeping apart of the two communities, is the cause of much of the hardness and bitterness shown in the opinions and arguments of both sides.

Consider the case of the clergyman and Dissenting minister, old college friends, and educated at the same University. What an infinity of good the very idea suggests! The two have fought their theological battles elsewhere, and have arranged to differ on certain well-ascertained and clearly-defined points. But, agreed in the common truths of Christianity, they join hand-in-hand in their common work of evangelisation. Conceive the effect of this union in the parish itself. What example could be more powerful or more instrumental in uniting Christians together, in destroying jealousies and obliterating bigotry. With the army of religion thus united, with a common purpose and a common foe, fighting under the same banner,

although with different weapons, what a strengthening to the cause of good would ensue! We must remember that as Nonconformists we are advocating a reform which will place Dissenters on an equal footing, and in the same position as Episcopalians; and if we have any faith in our principles of disestablishment, we ought to be preparing for the change.

But this advantage of meeting Churchmen is not the only one which Cambridge affords the Dissenting student. Among the five hundred young men who every October go to Cambridge, are to be found the chosen few, selected from our largest and best schools, the material out of which our future statesmen, poets, and philosophers are made. Thither resort the men who have had all the advantages which high social position and refining influences can give; and many poor hard-working scholars have to thank an early acquaintance formed at college for opportunities gained and positions acquired, in after life.

In the town of Cambridge Dissent is very strong, and the chapels are numerous and well attended. Both the Wesleyans and Baptists have two places of worship, and the Independents are about to build a fine new chapel in one of the most commanding situations in the place.

I have but little space left to deal with the recreation and amusements of Cambridge men. For the lover of pictures there is the Fitzwilliam Museum. The literary man has the run of the University Library and that of his own college. And for men of all tastes the "Union" has its attractions. Here you can smoke your cigar, drink your coffee, and read your *Nonconformist*, in the greatest comfort. Nearly every London newspaper, magazine, and review, is to be found in the society's rooms—no less than twenty-five copies of the *Times* being placed on the tables every morning. The principal papers and magazines are filed, the latter forming the nucleus of a very useful library. The writing-room accommodates forty persons writing at the same time, and letters can be posted in the building. In short, the "Union" has all the advantages of a first-class London club, together with many benefits of its own. And all these may be enjoyed at a comparatively small cost, 6*l.* being the contribution of a life member. Every Tuesday night during Term time, there is a debate, carried on in a manner unequalled, save at the kindred societies in Oxford and London. If the subject discussed is an interesting one, it is no unusual thing for the attendance to reach four or five hundred persons, including visitors and ladies, who crowd the galleries. The debating-room is nearly as large as the House of Commons, and all the proceedings are conducted according to Parliamentary precedents. There are no less than sixty members of the "Union" at present in Parliament, and among the former shining lights of this society, I may mention the following names strung together from memory—Macaulay, Whewell, Lytton, Houghton, and Cockburn; among poets, Praed and Tennyson; among divines, Trench, Alford, Ellicott, and Thirlwall.

At Cambridge every kind of athletic sport is carried on with enthusiasm and energy. There are boat clubs and cricket clubs at every college. Boating is chiefly selected by reading men, as it interferes but little with work. Cricket takes up more time, but can be played during the May Term under most favourable circumstances. The University Volunteers have at last attained the height of their ambition, one of their members having this year won the Queen's prize at Wimbledon.

In conclusion, I have only to add that a great deal, both of this and the preceding letter, applies with equal force to the University of Oxford.

I am, Sir, &c.

CANTAB.

PAYMENT OF FEES IN DENOMINATIONAL SCHOOLS.

MEETING OF LONDON NONCONFORMISTS.

A numerously-attended meeting of Nonconformists and other friends of religious equality was held on Thursday at the Cannon-street Hotel, for the purpose of memorialising the London School Board against the payment of fees in denominational schools, and of taking measures for obtaining an amendment of the Elementary Education Act. The chair was taken at noon by Mr. Charles Gilpin, M.P., who was supported by the Rev. Dr. Edmond, Dr. Mullens, Dr. Hopkins, the Revs. E. White, H. Marten, R. Spears, Ll. Bevan, J. Braden, G. M. Murphy, J. G. Rogers, F. Tucker, and Messrs. Jas. Spicer, P. W. Clayden, J. C. Williams, J. Bennett, LL.D., H. R. Ellington, D. Pratt, Jas. Clarke, C. Baines, Smith Harrison, Joseph Cooper, Spalding, Kaye, Haggis, G. F. White, and other gentlemen.

The room was filled to excess, and many persons, in consequence of not being able to obtain admission, crowded the lobby and staircase outside.

Mr. TURBERVILLE, the hon. acting secretary, stated that letters expressing entire concurrence in the objects of the meeting had been received from 250 gentlemen, among them Mr. Richard, M.P.; Mr. A. Dunn (who said that if Mr. Forster persisted in his high-handed course it would probably upset the Government, as it would alienate the entire Dissenting body from it); the Rev. C. H. Spurgeon; Mr. Scott, the City Chamberlain, who argued the question at length; Mr. S. D. Waddy, barrister, &c. Mr. Spurgeon wrote:—

The conduct of the Church party disgusts me. I should be glad to aid in any protest. I am not in health to attend meetings, but would sign any protest on the point in hand, provided it did not go into the matter of Bible-reading in the new schools. We can have no truce or parley with a sect which never asks our aid without meaning to overreach us at the first opportunity.

The CHAIRMAN said he was one of those who in the House of Commons entertained the profoundest faith in Mr. Forster. He had known him from boyhood, and fully believed in him. He supported him in carrying through his educational measure because of the confidence he entertained in him and his principles, and like many others, would have regarded his proposals in some respects with much more jealousy had they come from any other quarter. He deeply regretted that the Minister of Education had lost an opportunity of establishing on those principles which, it must be supposed, Mr. Forster still appreciated, that educational movement which, for good or evil, must necessarily become a powerful engine in moving society itself. In carrying the bill through Parliament undoubtedly Mr. Forster experienced difficulty, and in attempting to meet the objections arising in various quarters, he had consented to compromises which he (the chairman) believed to involve a compromise of principle. The Nonconformists had a right to feel confidence, from the high character of the right hon. gentleman, and from his long advocacy of religious and political liberty, that whatever minor matters he might consent to compromise, he would hold firm by the rights of conscience; that the absolute liberty of personal conviction due to him as we were bound to believe, as to ourselves, would be maintained in carrying out the provisions of the Act, and in the end that all would come right. (Hear.) He (Mr. Gilpin) regretted exceedingly that that expectation had not been fulfilled; and that Mr. Forster, by the course he had pursued, had roused a feeling of opposition to one or two of the principal enactments of the measure—an opposition which would and must go on with increasing force until those enactments were repealed. (Cheers.) And who were those who were moving in the matter? Not those who had been whipped up to become educationists for party purposes, having always previously been opposed to the principle, or at least taken no interest in it, and only adhered to it when it had become a popular cry; but it was the pioneers of the education cause, the labourers in the Sunday and other schools—the self-denying advocates for education of the masses when the churches even were to a great extent silent on the subject. And such men would be heard, and the Government if they valued their position would be careful to hear them. He should be glad if he and those who thought with him could look with some concurrence upon Mr. Forster's advice at Bradford, to give those provisions to which they so strongly objected a longer trial, and to avoid differences which would create difficulties. But who was it that had thrown the apple of discord amongst them—who but Mr. Forster himself? (Hear, hear.) The present was the commencement of an agitation which could never cease until the question was settled. (Cheers.) They asked and they demanded that the money of the ratepayers should be kept under the control of the ratepayers—(Hear, hear)—and that the money taken from people of all religious denominations should not be applied for the furtherance of the religious views of any particular sect. (Renewed cheers.) That was what they demanded, what they had a right to insist on. He warned Mr. Forster that if he persisted in his present course he would go far to break up the Liberal party. It grieved him as a Liberal to see the apathy with which a Liberal Government was being regarded by earnest, yes the most earnest, Liberals and friends of religious equality. (Hear, hear.) But there were considerations even higher than those of politics or of party, and the treatment which Nonconformist principles had met with, whether it came from the one side or the other—whether from Liberals or Conservatives—was altogether opposed to those liberal principles which the present Government professed, and upon the faith of which they had obtained the support of the great body of Nonconformists; and he (the Chairman) therefore called upon all to join in a movement which must convince Mr. Forster that if he wished to keep his party in power he must adhere to his old and original principles of civil and religious liberty. (Loud cheers.)

The Rev. J. G. ROGERS, B.A., of Clapham (Congregationalist), moved the following resolution:—

That this meeting, believing that the adoption of any scheme for subsidising denominational schools out of the local rates would involve a direct violation of the principles of religious equality, create a system of concurrent endowment, inflict grievous injury on many consciences, and prevent the establishment of national schools—learns with extreme regret that a sub-committee of the London School Board has recommended the adoption of a bye-law sanctioning the payment of fees in sectarian schools not under the control of the board.

He did not think any of them who took part in the agitation of last year, and who shared its turmoil and excitement, had any desire to enter upon a new course of agitation this year. Feeling that they had been beaten—beaten because they were deserted by their own friends, betrayed by those to whom they had given the power to betray them—they were prepared to try if they could work this wonderful bill of Mr. Forster. They had tried to work it. Mr. Forster pleaded for it now that it should have longer trial before any attempt was made at modification. All that the Nonconformists had to say of it was that they had seen it tried and weighed in many a balance, and in whatever balance it had been tried it had always been found wanting. (Applause.) Whether it was in the balance of religious equality, or in the balance of efficiency, or in the balance of service to the Liberal party, or in the balance of real help to education work, in all these respects Mr. Forster's bill was found wanting. (Hear, hear.) Therefore they were assembled to seek a modification of the bill, not in all the points in which it required modification, but in one particular point. If there was one thing about which they could be sure more than another, it was that the bill meant the establishment of really national schools. (Hear, hear.) A school could not be a national school that was under the control of any particular denomination. A national school must be one into which no member of the nation should find any difficulty in entering; which must be under public and not under private control. They thought one great object of the bill was to create these national schools. There was a denominational system in existence, and they were told because it was in existence that it had got certain rights and a certain position which must be respected. They yielded to that representation, but their belief was that that was to stand as a supplement to a grand national system; they were not going to interfere with it, but they were going to put down by its side that which they believed would ultimately absorb it—a truly national system. But they found now that the main object of the bill was under a covered pretence to find means for subsidising, extending, and perpetuating the continuance of denominational schools. (Hear, hear.) He wished he could think that this operation of the bill was accidental. (A laugh.) Unfortunately, they had had a great many accidents in connection with the working of the bill. Unfortunately, those accidents had all been in one direction. He supposed it was pure accident that Mr. Forster's wonderful scheme had split the Liberal party in two in almost every borough where school boards existed. He supposed it was accident that had added an intensity to sectarian strife which for years had been unknown in this country. He supposed it was accident that had secured in most places a wonderful predominance of the clerical element upon the school board. It was unfortunate that all these accidents should have occurred, and that they should have told to the disadvantage of Mr. Forster's own friends. But it seemed to him the most unfortunate accident of all would be, if it should turn out that this bill, which was meant to establish national schools, should have rendered the establishment of those schools more difficult than ever in consequence of the action of the 25th Clause. As to its being accidental, who that had read the replies of the autocrat of the Education Board to the school boards of Wednesbury and Southampton, could ever suppose that anything else was present to the mind of the concocter of the bill than simply this, it seemed a strong thing to charge a man who sat in virtue of Liberal votes in a Liberal Ministry with conspiracy, but he confessed he could arrive at no other conclusion but that the grand intention of the bill was to give greater strength and greater breadth to denominational schools. (Hear, hear.) This was the point upon which he felt most strongly. He was not all afraid about the results on the future generation or the number of schools that might be subsidised in the interests of the Church of England. The thing that he regretted was that they could not have national schools. It was perfectly true that in a school no clergyman was allowed to be supreme, but the influence of that clergyman told for something. He had more fear of that personal influence brought to bear upon scholars, of the innumerable ways in which it was developed, than he had of any particular form of dogmatic teaching. But even about that he was not particularly afraid; he objected that he had to pay for it. Owing to the action of some of their friends twenty-five years ago, the Dissenters were excluded to a large extent from the education of the country, and they had had to deal with a body of children whose education had been found in schools conducted upon principles opposed to their own; but they had not found that the churches or sects that carried on these schools gained very much by them. What he objected to was that the education of this country should be carried on on sectarian principles, and that the Government and the school boards should set up one school to contend against another and paying each out of the public fund, and imbuing the children from their infancy with these sectarian notions. The *Spectator* told them some time ago that this was a battle of flags. It did seem to be a battle of flags. But the marvel to him was how

Liberal men could talk with complacency about this battle of flags. Why, in this battle of flags, whoever won, education must be lost. (Hear, hear.) He wanted to have these schools, not each under a different flag, but all under one truly national flag, conducted on purely national and unsectarian principles. (Applause.) That was one grand ground of objection to these paid denominational schools. But he objected to them upon other grounds. The surprise to him was that there should be any necessity in the present day to address to Nonconformists arguments to show that these payments were inconsistent with their principles. Unfortunately, a gentleman came to him solicit his influence to aid his election as a momber of the school board. He was a Nonconformist of a denomination which was rarely found wanting. The Independents were sometimes found wanting —(a laugh)—but the Baptists very rarely were. This gentleman was a Baptist, and as he professed adherence to the principles of religious equality, he (Mr. Rogers) thought he was safe in lending him his influence to get on the school board. Strange to say, he found this gentleman's name attached to the report of the sub-committee recommending this bye-law. Therefore it did seem that there were Nonconformists who did not understand those principles of religious equality upon which these schools ought to be based. He knew there were two interpretations on the subject. One was that the State had a right to support and endow all sects and creeds alike. Their interpretation as Nonconformists was that in matters of conscience and religion the State had no right to interfere, but that each sect and each creed must trust to itself. He thought there was no mistake among Dissenters about that principle. He thought if there was one thing they hated more than another it was concurrent endowment. (Applause.) He thought that though they might dislike the Establishment of one State Church, they disliked still more the establishment of ten. (Hear, hear.) He thought though they might dislike to pay a Church of England clergyman for teaching that his neighbour, the Roman Catholic, was an idolator, that they would dislike still more to pay the other man for teaching the idolatry itself. (Laughter and applause.) But he supposed new light had broken upon some of their friends, and that they did not quite see the principle in the same light that he did. However, they were asembled to say they could have no part in such a system, which he believed to be contrary to common sense and contrary to Christian truth. (Hear, hear.) Here came the question of conscience, because if all their sects were going to get their money out of the public fund, then he said their consciences were touched by it. His conscience would not suffer him to pay for teaching Romanism. The Bishop of Manchester said he did not understand such a conscience, he did not understand the conscience of the man who objected to pay for teaching error. It was remarkable that throughout the history of the world he never could find that the oppressors understood the conscience of the oppressed; they knew the exact point up to which they could put the screw on, and having put it on they were surprised to find that the oppressed had the conscience to object to it. The fact was their conscientious feeling was to a large extent a subjective feeling, and it must have a significance to them which it had not to those who profited by their grievances. All they could say was that that was their conscientious view, and why their consciences were not entitled to the same respect as the consciences of other people he was at a loss to see. They were told this was a question of conscience. There were two consciences, the conscience of the ratepayer and the conscience of the parent, and they were told they ought to respect the conscience of the parent as well as the conscience of the ratepayer. But there was all this difference which these gentlemen seemed to have lost sight of. His conscience was a guide in relation to his own personal action; the parent's conscience was a guide in his action towards another. His conscience told him that he ought not to pay for what he disapproved; the parent's conscience told him he was not satisfied unless he made somebody else pay for the teaching that was agreeable to him. It was a question that had arisen all through history, there was nothing new in it. The conscience of the Protestants of the Low Countries in the sixteenth century told them that they ought to worship God in the way which men called heresy. The conscience of Philip II. told him that he could not allow a heretic to live in his dominions, therefore he ought to burn them. So the conscience of the American slaveholders told them it was a violation of their rights if they were not allowed to flog their "niggers." (Laughter.) He was inclined to think that the conscience of the niggers would lead them to take a different view. That was the distinction he wished to take. He had no right to impose his conscience upon other men, and they had no right to impose their conscience upon him. He had been assuming that this was really a conscientious objection on the part of parents. Who were these people about whom there was such particular tenderness for their consciences? Observe, they were not dealing with the great body of the working people, with people who went to church and chapel, who showed that they had consciences. They were dealing with the "gutter children," with parents who allowed their children to wander to and fro in the streets without care. It was these people who never showed the slightest concern for the education of their children until it was forced upon them who were so sensitively conscientious that they would object to their children being taught reading, writing, and arithmetic, unless at the same time they were imbued in the principles of a Church to which they showed their attachment by never going to it. ("Hear, hear," and applause.) He was inclined to think that if clergymen and priests would let them alone, very little would be heard about the consciences of parents. It was the conscience of the clergyman and the priest that was warring against the conscience of the ratepayer. What was the fact as to the conscience of the parent when left free and unfettered? He knew a large Congregational school in the north of England in which there were 709 scholars, with an average attendance of 587. Out of these thirty-three per cent. were children of Church people, and five-and-a-half per cent were children of Roman Catholics. So that out of the entire school, thirty-eight-and-a-half per cent. came from the particular class who were said to be so sensitively conscientious that they would not allow their children to go to general schools; yet here, in a town where party spirit ran specially high, where the parents were attached to their churches, and had a right to be sensitive, they valued education so much that they sent their children to a Dissenting school, where they were not taught the Thirty-nine Articles. He believed the whole thing was a farce. But if not, and they could not carry out the principle of compulsion without making this provision, then, he said, let the principle of compulsion go. Further he maintained that the supporters of the bill were not going to carry out the principle. They were going to respect the conscience of Church parents, and the conscience of Roman Catholic parents; but they were not going to respect the conscience of Baptist parents and of Congregational parents, because if they did they must in every place have a Baptist school, an Independent school, and a school for every sect, in order that no child should be sent to the school of a sect to which he did not belong. But what were they going to do in the country districts? In the country districts they were told they were not going to have national schools; the old schools had been so well supported by the clergymen that national schools were not required. There were the children of a few Dissenters, what were they going to do with them? Force them into the Church schools, where they would be exempt from religious attendance, but where they would be taught Church of England views of English history? The consciences of parents were to be respected in London, but no notice was to be taken of the consciences of those poor Congregationalists scattered throughout the country districts. They could not carry out the system, and as they could not carry it out, let them not attempt to muffle Dissenters by pretending that it was the conscience of parents that they respected, when all the time they were merely desirous of keeping the education of the country in the hands of two or three sects. They were charged with inconsistency in this. A gentleman asked this question at the Congregational Union, Why do you object to the payment out of local rates, but accept payment out of the imperial exchequer? His answer was this, that these schools were trying to get both, they were trying to get entire support out of the public funds. And if they were made entirely dependent upon their own fees and public grants, what possible plea had the clergyman to interfere in the management? The schools paid for out of the national resources should be in the hands of the public, and not in the hands of a sect. That was the reason why he objected to religious denominational fees being paid to these schools. One or two words in conclusion as to the relation of Mr. Forster and the Government with Nonconformists. (Hear, hear.) What were they going to do in reference to this point? Were they going to be perpetually bamboozled by the cry that they had got a Liberal Ministry in power and they must not divide the Liberal party? (Hear, hear.) Or, were they going to give effect to their convictions, and say to these gentlemen, "If you do not support Liberal principles, we stand aloof and leave you to take your own course." (Applause.) He thought they had done something to teach the Government that they had a spirit of that sort stirring within them. It was said the East Surrey election was lost because the publicans changed sides. It would be a very unfortunate thing if that were true. If the elections of this country were to be in the hands of publicans we should, indeed, be in a sad condition. It might be that the Government lost the election because in their licensing bill, in trying to please everybody, they pleased nobody; they excited the hatred of the publicans, and did not enkindle the enthusiasm of the teetotallers. But was that the secret of the loss of the East Surrey election? He never refused to give a vote in his life before. He was away at the time, and why should he come back and give a vote for a man who would have swelled the majority of William Edward Forster? He found numberless Nonconformists round about him who never voted at all. Government might talk as they liked, but the Nonconformists of East Surrey, if they liked, could have returned a Liberal representative. He for one would never help to return one until he had a clearer understanding with the Liberal party. The Dissenters had asked nothing for themselves; they had only asked to be let alone to do their own work. They had never sued for grants to support their institutions and encourage their ministry; they had never made any bargain with the Government that they must do certain things for them, or otherwise they would not support them; they had never had riots in the streets, nor gone down to Hyde-park to break the railings; nor had they, like the priests in Ireland, winked at treason in the hope of frightening Government into compliance with their views. But he said this, it was a dangerous thing for any Government to do—to give the country the impression that it would concede anything to terrorism, and nothing to quiet, high-principled argument. Nevertheless, that was the only weapon they should use. If they failed in that, and if those in whom they trusted betrayed them, then he said that the mere consideration of party, flag, or name would not induce them to desert the principles which they honoured and loved. (Loud applause.)

The Rev. Dr. Edmond, of Highbury (Presbyterian), who seconded the resolution, considered that many points of the Education Act were manifestly unjust and unfair to the Nonconformist bodies. It had been alleged that they were selfish in their views, but he thought he knew the feelings of his Dissenting brethren too well not to feel that they were prepared to plead for the liberty of conscience of those who absolutely differed from them—(Hear, hear)—as well as for themselves. They asked for no favour, but they demanded to be allowed to stand on the same plane of religious equality as other bodies were. (Hear, hear.) He said that the argument of doing an injustice to a poor man's conscience unless he were allowed to choose the school to which his child should be sent, was kind and considerate; but they must remember that the child would not be at school at all, and that if the State took that child and gave it an education in a rate-aided school, the State was giving something and taking away nothing. (Cheers.) Mr. Forster had said that he was fighting a battle with ignorance, and so long as he was doing that they would cheer him to the echo; but he must not forget that he might fight with perilous and unlawful weapons, and must take care lest, in wielding the axe, he did not strike too many of his friends. (Cheers.) The Nonconformists must lift up their hands to the Government, and say "Beware in time?" (Cheers.)

The resolution was carried unanimously.

The Rev. F. Tucker, B.A., of Camden-road Chapel (Baptist), next moved the adoption of the following memorial to the London School Board:—

To the Right Hon. Lord Lawrence, and the Members of the School Board for London.

My Lords, Ladies, and Gentlemen,—The undersigned memorialists, representing a very large section of the constituents of your board, observe with much concern that the proposed bye laws, to be submitted for your adoption, provide in Section VIII. for the payment to denominational schools of fees out of the rates. Being deeply impressed with the gravity of the question thus raised, and convinced that such a proposal involves the most serious danger to the peaceful prosecution of your important work, we are impelled to express our earnest hope that Bye-law VIII. may be so amended as to keep the application of money raised by rate wholly within the hands of the board elected by the ratepayers. And we do so for the following reasons:—

1. Without expressing any opinion on the causes which led to the form assumed by Clause XXV. in the Elementary Education Act, or on the possibility of its adaptation to meet exceptional circumstances in country districts, we urge upon your consideration the fact that the clause is permissive only; that it is but one of several alternative methods by which the necessities of extreme poverty may be met; that it is wholly inapplicable to the metropolis; and that where, under circumstances at all similar, the attempt is being made to enforce it, a painful agitation is threatened, which it is feared nothing can allay, short of the total repeal of the clause in question.

2. While many of us, as Nonconformists, object strongly to any support of religion out of rates or taxes, all hold it as one of the fundamental principles of religious equality that no man should be compelled to pay for the propagation of a creed which violates his conscientious convictions. But this principle is wholly ignored by the proposal to compel each sect to support the schools of every other. It is no answer to say that all are to be treated alike; for even were this possible, which it is not, it would be but a reciprocity of injustice. Nor is it any sufficient reply to say that the money is paid for secular teaching, not for religion. For denominational schools are generally organic parts of some ecclesiastical institution; and many exist for the very purpose of tinging with special sectarian feelings and opinions every educational influence employed. To that end they have hitherto been aided by the voluntary subscriptions of those who favoured such a purpose, and whom it is now proposed to relieve of this burden by means of the rates. The means are changed, but the end remains the same—that is, the propagation of special forms of religion.

3. We should object to concurrent endowment in any form, but the shape it assumes in this proposal is peculiarly obnoxious, because utterly unequal and unfair. For reasons which we will not now discuss, but which certainly reflect no disgrace on Protestant Nonconformity, the amount of elementary school accommodation now in the hands of Anglicans and Catholics is enormously larger than that possessed by Nonconformist denominations; though the latter unitedly form at least a moiety of the population. Should those churches resolve, by voluntary effort, to keep up this disproportion, we should express no feeling except that of admiration and sympathy. But if the inequality, however it has arisen in the past, is to be maintained in the future by rates levied on Nonconformists, we protest against it as utterly unjust. That this must be the inevitable effect, is perfectly clear from the experience of those towns in which this course has been unhappily followed. In Manchester, where Nonconformist Sunday-schools at least equal in their numbers those of the Church of England and the Catholics, the fees paid to the day-schools of the two latter denominations are more than twenty times the amount paid to those of all Noncon-

formists put together. The result is that the Nonconformists, after raising by voluntary effort a vast system of religious instruction available only one day in the week, are compelled to pay for five days' instruction in religious formularies, of which in various degrees they conscientiously disapprove.

4. But the proposed indiscriminate endowment is worse than disproportionate; it is almost entirely delusive; because, as a general rule, the exceptions to which are utterly insignificant, Nonconformists have set their faces against any sectarianism in day-schools, believing that religion is dishonoured when secular instruction is made a bait for denominational gains. The payment of fees to a British school in one street cannot fairly be set off against the payment of fees to a Church school in another. For the former is not a denominational school in any proper sense of the word. It favours no sect, it teaches no creed, catechism, or formula; its practical solution of the religious question is precisely that which your own board has adopted. It is no more a Nonconformist school, in any denominational sense, than your own schools will be. To treat such schools as these as a set off to those of the great ecclesiastical bodies is not concurrent endowment; it is the endowment of Anglicans, Catholics, and Jews, at the expense of all other denominations.

5. We would not have it supposed that this memorial is presented in the interest of Nonconformity, except so far as Nonconformists have special cause for urging universal religious equality. We are not, indeed, disposed to submit to injustice; but it is because we believe that there are at stake far wider interests than those of any ecclesiastical politics, that we venture to urge our views on your attention. We protest against any attempt to maintain by unfair protection a system which entangles national education with ecclesiastical discussions. We deny that the secular instruction of the people is the proper business of religious corporations. With the sincerest gratitude for much that they have accomplished under historical conditions which, in the metropolis at least, have entirely passed away, we cannot admit their right to stand in the way of that broad, unsectarian, and comprehensive scheme of national instruction, to the necessity of which all signs of the time are pointing. If the system of sectarian schools has yet life enough to continue its work by the voluntary devotion of its adherents, we have no wish to hasten its extinction by any external hindrances; but if it has not, we maintain it to be as inexpedient as unjust to protect by means of the rates any obstructive rivalry with the new national schools.

6. The school board is responsible to its constituents for the use which it makes of their money, and the payment of fees to schools over which the board has no control whatever, would seem to be an abandonment of this responsibility rather than its faithful discharge. The scheme of education propounded by your board has been received with very general public approbation. But supposing Clause XXV. of the Act to be put into operation, if the experience of other large towns is any guide, some 30,000*l.* or 40,000*l.* per annum out of the rates will be diverted from such generous designs to the support of an education generally far inferior to your proposals. We are convinced that this would soon prove a fruitful cause of discontent.

7. We are not reassured by the reflection that the best schools will generally draw the largest number of pupils. For the well-meant activity of sectarian zeal is a disturbing influence which can hardly be over-estimated. And if canvassing can bring not only scholars but fees assured by the rates, a new and most undesirable premium will be offered to denominational rivalry.

8. We are aware of all that can be urged on the score of economy; and we, like all your constituents, are most anxious that all fair use should be made of existing educational resources, so as to lighten, as far as possible, the inevitable burden of the rates. But even were it true,—which we venture to dispute,—that the operation of Clause XXV. would tend to keep down the rates, we should still protest against doing injustice even for the sake of economy; we should still insist that to stunt a great scheme of national education for the sake of a temporary saving would be an economy of that ignoble kind which always turns out to be blindly forgetful of the future, and therefore in the end wasteful and extravagant. We submit, however, that the economical argument for subsidising denominational schools rests on a transparent fallacy. No one ventures to say that if the board had schools of its own now existing in every part of London, it could obtain a free education for destitute children in other schools more cheaply than in its own. But it is generally assumed by our opponents that the board might, in many cases, save the cost of erection by helping to fill the vacant places in sectarian schools. This, however, is not the true state of the case. For the amount of accommodation to be provided by the board is a fixed quantity, ascertainable as soon as the educational statistics of the metropolis are complete. If the accommodation now or shortly to be provided in schools approved after inspection, be subtracted from the total number of children for whom places are required, the remainder is the amount of accommodation to be provided by the board. This is evident on a comparison of Clauses V., VII., VIII., and XXXVII. (7). The board has, therefore, little or no discretion as to the amount of school accommodation it will provide; and whether the now existing and projected denominational schools are filled to overflowing or are half empty, in either case the accommodation to be found by the board remains precisely the same. The cost of erecting schools, therefore, must be dropped out of consideration. It is no way affected by the question at issue. The board is bound by the Act to supply the actually existing deficiency of accommodation, neither more nor less; and statistics already obtained are sufficient to show, that in meeting these requirements board schools will necessarily be established in every part of London. As a matter of economy, then, the question will be simply this—whether the board can do its work more cheaply in its own schools or in others. Put thus, we submit that the question answers itself. The result would be that the destitute children would be found—where they ought to be—in the schools of the nation. The denominational schools would still find ample occupation; and not one penny would be spent out of the rates beyond what is implicitly prescribed in the Act that governs your operations.

9. An effort has been made to raise the cry of justice to the conscience of the parent. We have even been told that of the two—the man who objects to part with his money for the teaching of a dogma which he detests, and the man who insists upon having that money to pay for the teaching of this dogma to his own child—the conscience of the latter only is worthy of consideration. As ratepayers, we respectfully demur to any such doctrine of the rights of conscience, and its hollowness is shown by the absurdly partial manner of its proposed application. It is applied to Anglicans, Catholics, and Jews; but to all sections of Protestant Nonconformity, with the occasional exception of Wesleyans, it is supposed to have no reference whatever. Compulsory attendance, it is said, must be unjust and impossible, unless we provide for the child the religious instruction which the conscience of the parent demands. But this, if it means anything, means that no Jew or Catholic, living where a school of his own religion is inaccessible, should be compelled to send his child to school at all. And if such a principle be carried out fairly, it must involve the consequence that compulsion is wholly inapplicable to Primitive Methodists, Baptists, Independents, Unitarians, Secularists, and others, not one in a thousand of whom could find a public elementary school where the religious teaching would satisfy his conscience. We desire nothing but the fullest liberty of voluntary action to the ecclesiastical bodies whom it is proposed to favour; but we protest most emphatically against the assumption that they have any peculiar and exceptional rights of conscience. If we allow that the State has a right to insist that every child born into its realms shall receive sufficient secular instruction to make it capable of orderly and useful citizenship, we by no means admit it as a necessary consequence that every man's religion must be taught in the national schools. If any man refuses to have his child taught the common elements of knowledge, unless at the same time we spend our money in enforcing on the child his father's peculiar dogmas, we maintain that his conscience is no more entitled to respect than would be that of the father who should refuse to allow us to feed his starving child, unless we first stamped the bread with the emblems of his faith.

10. It is said, however, that on other and more strictly practical grounds the enforcement of compulsory attendance is impossible or must be indefinitely postponed, unless the board avails itself of the places now vacant in denominational schools. Our reply, based on grounds described already (8), is simply this, that any effective operation of the proposed compulsory bye-law is necessarily impossible until your board has supplied the acknowledged lack of accommodation. If we are rightly informed, the school accommodation which in all respects fulfils the requirements of the Education Department, is not sufficient for anything near the number of children requiring public elementary schools. The children cannot be driven into school unless there are schools open to receive them. Under such circumstances, then, anything like a really working bye-law is impossible, unless some temporary means can be found for meeting a pressing want. Should the board see fit to make temporary use of hired premises for this purpose, it will soon have its own schools in all parts of London, and can offer them to all who need a free education. We do not presume to advise the board on this subject; we only insist upon the dilemma,—*either* the board will instantly devise temporary school accommodation, and in that case will have no occasion whatever to send the destitute to denominational schools; *or* the board will not take this course, and in that case no compulsion is possible. Should it, however, be proposed to try, what appears difficult of conception, a partial and imperfect compulsion; should it be thought that the poorest non-attendants should first be seised upon, and forced into the denominational schools, where their fees would be paid by the board; we submit that this compulsory attendance at denominational schools stamped by a decidedly religious character, would be diametrically opposed to the spirit of the Act, and would afford a strange illustration of those rights of conscience in the interests of which these schools are supposed to exist. No conscience clause could deprive such a proceeding of the appearance of persecution. Besides, the places in the only efficient elementary schools being thus filled, parents willing and able to pay their children's school fees in addition to the rates would, in many instances, be driven to inferior schools already condemned; and would thus be providing for the children of perhaps less industrious parents a better education than they could secure for their own. But if partial compulsion be thus impossible, we are thrown back on the dilemma already stated.

11. Finally, we implore you, my lords, ladies, and gentlemen, as the largest and most influential school board in the country, so to use your discretion in regard to an undoubtedly permissive clause, that your example may serve to allay the alarm and excitement which is rapidly spreading through the hasty and, as we believe, ill-judged action of some few amongst the provincial boards. We are not ignorant of the fact that other boards, unwilling to enforce the obnoxious clause, have been told from high quarters that though permissive in form it is virtually binding upon them. We cannot, however, admit that it is the office of the Government of the day to interpret laws made by Parliament.

We appeal to your unbiassed judgment on a consideration of all the circumstances of the case. We firmly believe, on grounds which cannot deceive us, that your refusal to enforce Clause XXV. will not only be generally popular with your constituents, but will insure the peaceful prosecution of your great work; while we cannot conceal from ourselves, nor would it be candid to conceal from you, that your enforcement of this clause must necessarily be the signal for an agitation that may for long perplex and must finally materially alter the operation of the Act under the authority of which you sit.

In proposing the memorial, Mr. Tucker said that what they desired to say to the school board was; "You are not required to pass the bye-law, as Clause 25 of the Act is permissive. If you do pass it, it will be unjust to various denominations; it will be unwise, as you will be assisting schools over which you will have no control, and which will be acting in opposition to you; it will be retrogressive, as being against the spirit of the age; it will be bringing in church-rates again, at another avenue; and it will be suicidal, as it will raise an opposition which will sweep you away." They had much sympathy with the London School Board, because they had seen the difficulties in their way, and they knew the struggles through which they would have to pass; but he believed it would take a long time before they could get through their work. The sympathy of the Dissenting community with the present Government, he continued to say, was very seriously shaken. They had used the Nonconformists, and had abused them. Their position in office might not long be a stable one. There was a prince at Chislehurst who was watching all the difficulties of the Republicans in France. There was a prince, too, at Hughenden Manor who was watching all the difficulties of the Liberal Government in London. (Laughter.) And there was an old prophecy that a gentleman called Benjamin Disraeli would some day head an English Ministry to pull down the Church. (Laughter.) He had read it in print, and of course he ought to believe it. (Renewed laughter.) But what the value of a Church was that any prince could pull down, he did not know. If it meant disestablishment or the separation of the Church from the State, he could not refrain ffom honouring the man who would be bold enough to accomplish that end. He did not, however, want Hughenden Manor to bring them that deliverer. They had still a friend who would give them religious equality as far as he possibly could, who would not forsake them, and his name was William Ewart Gladstone. (Cheers.)

Mr. James Spicer seconded the motion, insisting that Nonconformists had been betrayed by Mr. Forster. He expressed a hope that the Government would amend the Act, and not drive the Nonconformists to withdraw their support from a Liberal Government.

The Chairman, in putting the resolution, expressed his conviction that Mr. Forster had acted without consideration, and that when he came to understand the feeling of that and other similar meetings he would see his error and return to his old principles.

Mr. Clayden then moved, and Mr. Ellington seconded, the following resolution:—

That the following gentlemen be requested to act as a committee to arrange for the presentation of the memorial by deputation, to take measures for concerting a similar organisation throughout the country, and for obtaining an amendment of the Educational Act:—Messrs. J. Spicer, Ellington, A. Preston, W. H. Michael, G. Webb, G. Williams, Rev. Dr. Brock, Rev. Dr. Raleigh, Rev. Dr. Edmond, Rev. J. H. Booth, Rev. J. G. Rogers, Rev. A. Hannay, and Mr. Turberville.

Mr. T. C. Turberville proposed a vote of thanks to Mr. Gilpin for presiding, and announced that it was intended to present the memorial that day fortnight. It was pretty well known that the feeling of the board was nearly equally divided, and that some of the members would be willing to yield when they found the Nonconformists were really agitating. Not only was the matter of importance to London, but other places in the country, which hardly knew their minds yesterday, would follow the course taken in the metropolis. He quoted a speech of Mr. Gladstone, in which the Prime Minister said:—"If a payment were made out of the rates on which ratepayers, as such, were not consulted, and over which they had no control, it would become a cause of discontent and exasperation." (Applause.)

The vote of thanks to the chairman concluded the meeting, which lasted nearly two hours, and was very enthusiastic.

MEETING OF LONDON WORKING MEN.

A meeting of the London Workmen's Auxiliary of the National Education League was held last Friday evening at their rooms, Buckingham-street, Strand, for the purpose of considering the best means of opposing the payment to sectarian schools of money out of the educational rates. The chair was taken by Mr. Lucraft. The secretary, Mr. Cremer, read a communication from the National Education League, Birmingham, enclosing the programme of the conference to be held in the Masonic Hall at Birmingham on the 17th and 18th inst., and inviting two delegates from the London Workmen's Auxiliary branch. Several members were nominated, and on a ballot being taken, Mr. Lucraft and Mr. Brittain were appointed. The chairman, in addressing the meeting, said that this question of granting fees to denominational schools would have to be decided before Parliament meets. It had already been proposed to grant the fees, and carried by a sub-committee of the London School Board, but only carried by a majority of eleven to nine; but so great was the feeling against the resolution, that he believed the members of the board would rebel against its adoption. As there would, no doubt, be a very sharp contest over the matter, and no doubt public opinion would be thoroughly aroused, he thought that the meeting of the Birmingham League was very opportune, and that this society ought to at once take active action in the subject. As twenty days would yet elapse before the matter comes on, he thought it would be very advisable if a petition were drawn up against it, and sent to every Sunday-school connected with every chapel in London. He believed that 10,000 signatures would be very easily got against it, if such a petition were placed in the hands of the superintendents of the schools. On the motion of Mr. Pratt, seconded by Mr. Cheeseman, it was then resolved "that this council regard with strong disappointment the proposition made by a sub-committee of the London School Board to pay fees in denominational schools, regarding it as imperative that immediate action should be taken to prevent such a specious violation of the principles of

religious equality, and that a sub-committee be appointed to take immediate steps to elicit a strong expression of public opinion against the proposed obnoxious bye-laws." On the motion of Mr. BRITTAIN, seconded by Mr. PEYTON, the following resolution was also carried :—

That a sub-committee be appointed to take immediate steps to obtain a strong expression of public opinion against the payment of fees in denominational schools by the London School Board.

The CHAIRMAN said he considered this last resolution very important, because if they could overthrow it at the London School Board it would have a great influence on the other boards throughout the country.

GREAT MEETING AT MERTHYR.

There has been a great meeting at Merthyr Tydvil, relative to which the local *Telegraph* says :—"Such a meeting as was held in the Drill-hall last Tuesday evening has never been held in Merthyr. The large hall was crowded from end to end, and hundreds had to go away unable to gain admittance. The number present must have been between three and four thousand—a crowd which put the system of ventilation adopted in that hall to a most severe test ; a test which, it will generally be admitted, it did not stand satisfactorily. That the notorious sixth bye-law of the school board has excited an intense feeling throughout the parish was more than proved. On the one hand, the Churchmen and the Roman Catholics, in whose favour that bye-law has been framed, were there in force to grasp the prize which the board in the plenitude of its folly had offered them ; while, on the other hand, were marshalled the forces of the Nonconformists, who, scorning to put their hands into the public purse to further their own doctrinal views, have no need to be ashamed of protesting against the avarice of those sects which would seize the ratepayers' last farthing in support of their precious dogmas. Every arrangement was made to secure a defeat for the Nonconformists. Not one electioneering stratagem was forgotten which might induce the advocates of bigotry to rush in crowds to the hall and pack the meeting. A host of the worst class of Irish invaded the private entrance on the Pontmorlais side, burst open the door, and seized a place long before the front doors were opened. These uncouth citizens posted themselves in a commanding position, which became thenceforward the centre of an unceasing disturbance and a vent from which a torrent of ignorant passion was poured as the business proceeded. Merthyr Nonconformity, however, was awake, and neither Irishmen nor any other order of creation could gain an advantage over it. The school board had made up its mind to insult the Nonconformists of Merthyr, to trample upon their principles, to accuse them falsely, and even to betray them. It had not even treated their representations with ordinary courtesy. It has acted all throughout with a high hand. That board got its reply on Tuesday night. The meeting treated it with contempt. No one so much as hinted at the propriety of asking it to reconsider its decision. It was simply kicked to one side, while the meeting resolved to go straight to the Education Department, and ask it to withhold its sanction from so offensive and unrighteous a provision as this board had agreed upon. We are glad that several members of the school board were present. The Revs. Cornelius Griffiths and O. W. James certainly required no new lesson, for they have been true to their principles all along, and have proved themselves worthy of the vast majority of the parishioners. If there be a single principle dear to Liberals—be they Conformists or Nonconformists—it is the right of every man to be free from molestation from another man on the score of religion. Liberalism is a protest against monopolies in matters of religion. Liberalism requires that every religion should be entirely self-supporting, and if men, instead of building schools, to educate children, build them in order to propagate Popery or teach the Church Catechism, Liberalism says :—"Let those who build them pay for them." Why should Nonconformists have to support ecclesiastical institutions under the pretence of teaching the A B C? Mr. Charles James talked about the education cause having been thrown back twenty years by the Dissenters on a previous occasion, and protested against throwing it back again. We deny the charge. Nonconformists have persistently refused Government aid on conditions which could not be complied with, except by a desertion of their principles. The less scrupulous Churchmen, Catholics, and Wesleyans, who all sail in the same boat—ready to endow anybody or anything if they can only secure some lucre for themselves—accepted terms which genuine Liberals could only scorn, but this was to the credit of liberal Nonconformity, and not to its disgrace. Mr. James is shocked at the idea of losing another twenty years, and yet he is prepared to sacrifice principles which he has advocated for far more than twenty years. To tax the community in order to enrich Churchmen and Catholics is to overthrow the principles of which he has professed to be a disciple a great part of his life. We congratulate the men of Merthyr on the spirit and courage they have displayed, and on the splendid majority they had at the meeting, notwithstanding illegal measures unscrupulously adopted to defeat them. We must also congratulate the High Constable on the firmness and ability with which he discharged his new duties under difficult circumstances. We think there can, henceforth, be no mistake as to what the great majority of the people of Merthyr think of the odious bye-law which the school board has hurled like a firebrand into the midst of the community.

The first resolution was to the following effect :—

That this meeting, convinced that the sixth bye-law, adopted by the Merthyr School Board, is a direct violation of the principles of religious liberty, and entirely hostile to the conscientious convictions of the great majority of the inhabitants of the parish, resolve to memorialise the Education Department to withhold its sanction from the said bye-law, and thereby authorise the High-Constable to sign a memorial with a view of carrying out this object, and it is further of opinion that it is the first duty of the Liberal party throughout the country to agitate until it succeeds in having the 25th Clause of the Elementary Education Act repealed."

It was moved by Mr. W. L. DANIEL, who, towards the conclusion of his speech, said :—

The fact was, if they paid fees at all, it was not enough to pay towards Church and Catholic schools merely, but Jews, Mormons, and Mahomedans would come under the category. (Laughter.) That was the difficulty, for they were not all of one religion. The question was, was it right to exact from the State money to pay for any kind of religious teaching. Was it justifiable to propagate the views of Romanists and Protestants, Evangelicals and Rationalists, Trinitarians and Unitarians, Jews and Christians Believers and Infidels at one and the same time? (Loud interruptions.) Would they contribute towards teaching their children Mahomedanism? ("No, no," and interruptions.) If one was truth, the other must be error. (A voice, "Keep to the point," and laughter.) If one was light, the other must be darkness, and the only true and legitimate way to obtain what they required was to agitate. (Cheers and dissension.) All opposition must give way to free and enlightened public opinion. Who helped to disestablish and disendow the Irish Church? Who but their Nonconformist friends. Was it the Churchmen of Merthyr who helped them to do that? No. It was by standing side by side that they won the victory. But now the Catholics had for their own purposes turned their backs to them, and fraternised with their opponents. (Great excitement, which lasted some time.) There was a time when the Government of the country was in favour of slavery and the corn laws, when it was opposed to free trade, reform and disestablishment of the Irish Church and the ballot. But as time rolled on, public opinion became more enlightened, and the people—the sovereign people—demanded and received due recognition of their rights. (Great cheering.) Indeed, they would have had the ballot were it not that the gentlemen who composed that august assembly, the House of Lords, wanted to go out grouse-shooting. (Great laughter and cheers) The reforms I have mentioned were obtained by those who were persistent in their demands, and as sure as these reforms were obtained, if we continue to enlighten the people as to the true state of affairs we shall ultimately succeed in obtaining what we require. Besides, holding the views we do as to the true meaning of religious liberty and equality, we cannot, nay indeed we dare not, be still and allow such a state of things to continue. If we remain silent while this conflict was raging, we would be unworthy followers of those bright but departed luminaries of conscientious Nonconformity who suffered persecution, scorn, contempt, and ridicule for conscience' sake. Why, sir, we profess to be the followers of those noble heroes of the truth—John Elias, Christian Evans, and Williams of Wern. (Great cheering, and a voice, "Who is Elias?") These were men of firm endurance and undaunted courage, who on no account would allow their conscientious convictions to be trampled under foot. One word more, and I have done. We are here to-night, not for the purpose of objecting to the payment of fees for teaching poor Catholic children or the poor children of the Established Church, but to protest against the payment of money out of the rates of the parish for teaching that which the Churches themselves can and ought to teach at their own expense. (Mr. Daniel sat down amidst loud and long cheering.)

The Rev. O. W. JAMES seconded the resolution. He was, however, interrupted incessantly, and except by those stood adjacent, his speech was totally unheard. He evoked some applause, however, from the audience, whom he addressed in Welsh, much to the chagrin of a number of English people who called out in loud accents, plaintively asking him to speak in their mother tongue.

Dr. JAMES followed on the other side. Speakers who had preceded him, he said, had referred to Plymouth and Wednesbury, but the Education Department, the Government of this country, had advised the board to reconsider their opinion, and sent them back instructions to that effect—just as if they were a lot of boys who were learning their lessons, and who, after imperfectly repeating them were sent back home with "learn your lessons better, and then come back again." Let them show the Merthyr School Board that they had done right. He moved as an amendment,—

That the course adopted by the Merthyr School Board is worthy of our approbation.

(Great cheering and uproar.)

This was seconded, and after a much-interrupted address from Mr. CHARLES JAMES, the Rev. F. S. JOHNSTONE tried to speak, but was prevented by the increasing uproar. At last the resolution and amendment were put, and Mr. Kirkhouse, manifestly reluctant to decide in so critical a situation as to whether the ayes or noes had it, was compelled at length to acknowledge that the resolution had been carried. Then followed stamping, which was again repeated. Up to the platform jumped a stalwart Irishman, who had nestled in the body of the hall, to demand why the resolution was declared to have been carried. The answer was too practical to be pleasant. The meeting then dispersed, each party to canvass what took place amid a whirl of excitement. The Irish, at the end of the proceedings, after the vote of thanks to the chairman had been moved, seconded, and carried, broke a number of seats, and indulged their vengeance in sportively and wantonly crushing a number of chairs.

THE MANCHESTER CONFERENCE.

The Executive Committee of the Nonconformist Association have issued the following circular with reference to the General Conference of Nonconformists to be held in Manchester in December :—"In accordance with a resolution passed at a joint meeting of the Liverpool, Manchester, and Birmingham Nonconformist Committees, a general conference of Nonconformists will be held in Manchester on the 13th and 14th of December next, to consider 'The educational policy of the Government, the general relations of Nonconformists to the Liberal party, and the necessity of organising the political power of Nonconformists throughout the kingdom for the promotion and defence of the principles of religious equality.' It is of the utmost importance that there should be at this conference as large an attendance as possible of the representatives of Nonconformist feeling throughout the country, and we venture earnestly to ask your aid in effecting this result. The conference will be composed of delegates from Nonconformist congregations, delegates from local Nonconformist committees, delegates from any Nonconformist organisation, such as the Baptist Union, the Congregational Union, the Committee for Sufferings (Society of Friends), delegates from Nonconformist meetings called for the purpose of supporting the aims of the conference, and individuals whose presence the committee may deem desirable—and you will render valuable service by co-operating with those in your neighbourhood who sympathise with the object we have in view, and securing the early appointment of such delegates."

THE CHURCH CONGRESS.

The Church Congress commenced at Nottingham on Monday, and is likely to be well attended. According to the finally revised programme, there are forty-one papers to be read and discussed at the different meetings. The congress will close on Friday night at a *conversazione* given by the Mayor.

At eight o'clock on Monday night the Mechanics' Hall, Nottingham, was filled by an audience comprising many working men. The Mayor, Mr. J. Manning, was chairman. The Archbishop of YORK, in a hearty and telling address, pointed out that both speakers and hearers were there voluntarily, no official obligation was on either of them. They had spontaneously met to think of Christianity. He spoke of its wonderful history, how it had propagated itself without force, unlike Mahomedism. It was not for them to judge their neighbours unfairly, but the calamities of France had been said to be owing to a nation trying to do without Christ. Our own working men rightly resented priestcraft, but they of all classes must take care not to get a prejudice against religion. The cure for their hardships was to feel the pulse of Christ beating in their hearts. Working men did well to cling to liberty, but what did true liberty mean? Now the dangers came from within, not from without. Working men were often slaves to their vices. He gave the statistics of drink, which, he said, was an intolerable bill for the nation. It was to Christianity, not to coercion, that they must look for the cure. What was called right reason had never regenerated any one, but religion had always been doing so. Never let them give up Christianity. That, however, they could not do. No matter what thrones tottered, that of Christ must endure, and he would it were set up in all their hearts. (Applause.)

The Bishop of MANCHESTER, who was very warmly received, said he was afraid that the clergy in general and bishops in particular were not popular, especially among the working men, and asked what real grounds were there for this prejudice. Was the Church for enslaving the intellect? Did it begrudge the working men their liberties? Was it pandering to power? Great mistakes doubtless had been committed, but the Church, as such, was of no political party. It was above them all. Its object was brotherhood. If they could sweep the clergy away, there would be one bridge of union the less. Let them look on the clergy, and judge them as men like themselves, not as 20,000 hypocrites. He wished, indeed, that they could be less artificial in their manner, that they were more natural, speaking to the people without conventionality, more like Englishmen to Englishmen, and so closer to their hearts. (Applause.) Other speeches were made. The meeting was a successful one.

CREEDS IN TRUST-DEEDS.

The *Christian World*, in one of a series of interesting papers representing the most liberal side of Congregationalism, maintains the principle of open chapel trusts :—

We ourselves sympathise with the growing desire that religious teachers should be unhampered by articles of faith. Against a creed in itself nothing can be said. It is simply the scientific expression of the truths men suppose they discover in the Scriptures. To such a generalisation none can object, any more than to the sciences of astronomy, botany, and geology. Nature, like the Bible, presents us with no formal system, but there is no reason why we should refrain from creating one, and call it in the one case a science, in the other a creed. That may be the work of one man or a body of men, and we judge the result according to our conception of its truth. But creeds become obnoxious the moment they become authoritative. As treatises of opinion they may be invaluable, as tests they are intolerable. The misfortune is that individual theologians and corporate Church councils are always so enamoured with their productions that they are not content until

they have forced them on other people's consciences. Here the real injury begins, as history abundantly testifies. We think every intelligent religious man should resist that imposition as he values the growth of his intelligence and the freedom of his religion. Creeds are but forms of thought, and neither mind nor heart should be the victim of thought. "Children's clothes," says witty Thomas Fuller, "ought to be made of the biggest, because afterwards their bodies will grow up to their garments." It might have been added that they will even outgrow the fullest measure. If the creed of to-day could be fully expressed, it would be seen to comprise far more and not less than any of the ancient confessions of faith. But we should also discover that the meaning of language has changed. The same truths that the fathers held are dear to the sons, but the phraseology differs. No creed of the past is an exponent of modern, even of so-called orthodox, thought. Where there is intellectual and spiritual life such a result is inevitable; only when the Church is dead it regards its creed as final.

The disadvantages of binding the leaders of religious thought to accept and adhere to rigid definitions of truth, are too numerous to mention. Investigation is limited. There can be no development of free, unprejudiced inquiry, and, as a consequence, no discoveries. Wesleyanism is a proof of this. A check is put on young men at the very outset of their intellectual life, and, as a consequence, freshness of thought in that denomination is almost unknown. Where, however, the spirit of inquiry cannot be restrained, there is a tendency either to twist language contrary to its honest meaning, or to maintain a dishonourable silence. The Established Church is a glaring illustration in point. Amongst Congregationalists there are churches and colleges enslaved by creeds, with this result, that thoughtful men will not accept the pastorates of the one, and conscientious students shrink from entering the other. The loss is irreparable.

The tendency of the present day is to reduce articles of faith to a minimum, if not to ignore them altogether, at least as tests. The discussions on the model trust-deed of two or three years ago were indications that broader views on this subject are on the increase among the Congregationalists. It is felt that a creed, to be of any use, must be elaborately voluminous, every phrase explained and carefully guarded, or a variety of interpretations will be attached to every meagre sentence. The very size will make it objectionable for insertion in a trust-deed. But another question arises, Who is to be the authoritative judicial judge of what is Congregational doctrine? The Union eschews such a responsibility. There is no consensus of opinion in the denomination itself. Differences, neither few nor small, exist. In one church Calvinism is preached, and the people are edified; in another Arminianism is propounded, with a like gratifying result. The doctrines of justification, future punishment, final perseverance, form a debateable ground among the Independents. Where is a creed to be found that shall carry weight enough to be part of a solemn trust for future generations? And if there were such a one, what right have we to impose it on our successors? It would be far more rational to compel them always to speak and dress than to think like ourselves. The success in each case would probably be equal; our old clothes, our modes of expression, and our doctrines, would be alike rejected with scorn. The truer and nobler method is to permit each successive age to utter its thought in its own fashion. Let the trust-deed simply state that the building is erected for the worship of Christians calling themselves Congregationalists or Independents, and the provision for the future will be perfectly safe. Confidence will then be shown in the truth of God and in the perpetual presence of a Divine Interpreter in the Church; old, bitter controversies will not be prolonged; the power to convulse churches will be taken out of the hands of ignorant men; room will be left for and welcome will be given to every ray of light that scientific discovery, and historical research, and philological acumen, have yet to shed upon the interpretation of the Scriptures.

THE MANIFESTO OF THE OLD CATHOLICS.

The Berlin correspondent of the *Times* says that fortunately for the prospects of the anti-Infallibility movement, Dr. Döllinger has not succeeded in getting his conservative programme accepted unamended by the Munich meeting. An important addition has been appended to the original draught, and carried by an overpowering majority, notwithstanding the resistance offered by the Munich professor and some of his scholarly friends. In its new form the programme is as follows:—

1. "A proper sense of our religious duties compels us to cling to the old Catholic faith as laid down in Holy Writ and tradition, and to the old Catholic forms of Divine service. We therefore regard ourselves as legitimate members of the Catholic Church, and will not be expelled from that Church, nor do we renounce any of the civil or ecclesiastical rights belonging to it. As to the ecclesiastical penalties to which we have been subjected for adhering to the old faith, we declare them arbitrary and absurd; and shall not thereby be prevented from acknowledging ourselves and acting as true and conscientious sons of the Church. Taking our stand upon the creed contained in the Symbolum of Trent, we reject the dogmas proclaimed under the pontificate of Pio Nono as contrary to the doctrine of the Church and to the principles which have prevailed since the first council was assembled by the Apostles;—we more especially reject the dogma of Infallibility and of the supreme, immediate, and ever-enduring jurisdiction of the Pope.

2. We adhere to the old constitution of the Church. We repudiate every attempt to restrict the right of the individual bishops to direct the religious concerns of their respective dioceses. We repudiate the doctrine contained in the Vaticanic decrees, that the Pope is the only divinely-appointed exponent of ecclesiastical authority, such doctrine being at variance with the Canon of Trent, which teaches that the hierarchy consists of bishops, priests, and deacons, and that this hierarchy is instituted by God. We acknowledge the primacy of the Roman bishop as it has been acknowledged in accordance with the testimony of Holy Writ, and by the testimony of the Fathers and Councils of the old undivided Christian Church. We furthermore declare,—

(*a*) That more is required to define dogmas than the dictum of some temporary Pope, backed by the consent, tacit or expressed, of the bishops, who have taken the oath of inviolate obedience to their primate. A dogma to be valid must be in accordance with Holy Writ and the old traditions of the Church, such as they have been conveyed to us in the writings of the recognised fathers and the decrees of the councils. Even an Œcumenical Council, though it were really œcumenical and possessed the formal qualifications which the late Vatican Council lacked, would not be entitled to enact decrees in opposition to the fundamental truths and the past history of the Church; nor would such illegal decrees be binding upon the members of the Church, even though they had been passed unanimously. And we declare—

(*b*) That the dogmatic decisions of a council must be in conformity with the religious belief of the Catholic people, that they must agree with Catholic science and the original and traditional faith of the Church. We reserve to the Catholic clergy and laity, as well as to theological scholars, the right to pronounce an opinion upon and protest against new dogmas.

3. Availing ourselves of the assistance of theological and canonical science, we aim at a reform of the Church, which, in the spirit of the old Church, is to do away with the abuses and shortcomings now prevailing, and which will satisfy the legitimate wishes of the Catholic people for a regular and constitutional share in the direction of ecclesiastical affairs.

We maintain that the reproach of Jansenism is unjustly cast upon the Church of Utrecht, and that, accordingly, there is no difference of dogma between ourselves and that Church.

We hope for reunion with the Greek, Oriental, and Russian Churches, the separation of which from the Catholic Church arose without any cogent reason, and is prolonged without there being any incompatibilities in dogma between us and them.

If these reforms are carried out, and the road of science and progressive Christian culture is steadily pursued, we expect that the time will come when an understanding will be effected with the various Protestant Churches, as well as with the Episcopal Churches of England and America.

4. In educating the Catholic clergy, we deem it indispensable that they should be admitted to the study of theological science. Considering that the clergy exercise a great influence upon the intellectual condition of the people, and that we all are alike interested in possessing a pious, moral, intelligent, and patriotic clergy, we deem it dangerous that candidates for clerical honours should be brought up in a state of artificial seclusion from the culture of the century, as is now the case in the seminaries and other similar institutions directed by the bishops. We demand a dignified position and protection from hierarchical tyranny for the members of the lower clergy. We deprecate the practice recently adopted by the bishops, in imitation of the French law, of arbitrarily removing clergymen from one parish to another.

5. We are faithful to the political constitutions of our various States, because they guarantee civic liberty and the advance of the humanising culture of mankind. We therefore reject, from motives alike connected with the politics of the day and the history of civilisation, the treasonable doctrine of Papal supremacy, and promise to stand by our respective Governments in their struggle against Ultramontane principles as reduced to dogma in the Syllabus.

6. As the present disastrous division in the Catholic Church has been notoriously brought about by the so-called Society of Jesus; as this order is, moreover, abusing its power, infecting the hierarchy, the clergy, and the people with tendencies hostile to culture, orderly government, and national progress; and as this order teaches and inculcates a false and corrupt system of morals, we express our conviction that peace and prosperity, concord in the Church, and the establishment of proper relations between the Church and society will be only possible after the injurious action of this order has been put an end to.

7. As members of that Catholic Church which cannot be altered by the late decrees of the Vatican, and which has had its existence guaranteed and protected by the various States, we maintain a right to the secular property of the Church.

8. Bearing in mind that in the programme drawn up at Munich last Whitsuntide we have already reserved our right, in the anomalous condition in which we are placed, to have the ceremonies of the Church performed by priests under ecclesiastical censure; that in the same programme some of those priests have declared their willingness to perform those functions; that we are justified, by necessity, in thus going back to the apostolical times when there were no distinct parishes; that the having recourse to such priestly action is dependent on local circumstances and individual wants; that until such changes in the law can be effected as will satisfy these wants, Catholics adhering to the old faith of their Church cannot be left without the legal benefit of certain ecclesiastical acts, the Catholic Congress resolves,—

(*a*) That in all places where the want is felt regular parish priests shall be appointed, the question whether there is a want being left to the decision of the local committees.

(*b*) We claim to have our priests recognised by the secular authorities as entitled to perform those religious functions on which civil rights are based, in accordance with the existing legislation of many States.

(*c*) The various Governments are to be petitioned to accord us these rights.

(*d*) Having been placed in the condition in which we find ourselves, every Old Catholic is entitled to ask foreign bishops to perform the said functions for him; and when the right moment has come we shall be justified in procuring a regular episcopal jurisdiction.

In sending this manifesto the correspondent points out the important features. The principal difference between this programme and the old consists in Clause 8, which is quite new. Dr. Döllinger, in composing the original draft, had contented himself with the abstract announcements of the first seven clauses, and entirely omitted to provide for their being carried out practically by the formation of Old Catholic communities. The meeting declined to listen to the objections preferred by their distinguished leader, and resolved to proceed with the formation of Old Catholic congregations. There is no doubt that these new religious societies will be recognised by the German governments, and that their priests will be regarded as competent to marry and baptize in the sense and with the legal privileges vested in these ceremonies by the law of the land.

Other amendments of the original draft refer to the education of the clergy and the participation of the laity in administering the affairs of the Church. In regard to the latter interesting item, which had been very ambiguously alluded to in the first programme, the liberals managed to carry an amendment granting the laity a regular and constitutional share in the despatch of ecclesiastical business.

In the course of further interesting details the correspondent says:—"The real work of the meeting was done in private sittings, of which we have but scanty reports. Of public sittings there were only two, and these chiefly devoted to rhetorical addresses, setting forth the iniquities of the Roman Church. The most effective speaker on this occasion was Father Hyacinthe, who although he spoke in French, by the mingled vigour and raciness of his language earned immense applause. He particularly warned the audience against falling into the fashionable error of the times of either becoming Jesuit or Atheist, or, as he tersely put it, Bhuddist heathen."

In the letter to the *Times* of "One who was There," we read:—

In spite of the divergences of opinion which were inevitable in such a promiscuous gathering of independent minds, the practical unanimity of the meetings has been beyond dispute. The venerable chief of the movement, Professor Döllinger, although his natural caution modified his entire adhesion to all the practical proposals of his more stirring colleagues, and although his modesty and advanced years prevented his appearance at the more public meetings, has expressed himself perfectly satisfied with the general result. The general interest taken in the proceedings has been indicated by various unmistakeable signs. It must have been no common enthusiasm which enabled a mixed assemblage of several thousand persons of the middle and poorer classes to listen for two successive afternoons to long addresses which, with hardly any appeals to ordinary topics of popular passion, treated in a grave and serious tone the philosophic and religious difficulties suggested by the extreme policy of the Papal Court. It cannot have been without effect on the citizens of Munich and the peasants of the Bavarian highlands to have been made aware that the noblest and the most venerable of their teachers and pastors, professing the same faith and participating in the same religious rites as themselves, have been excommunicated by the Pope for no other crime than refusing to admit a dogma which a year ago was denounced by all the most intelligent of the Roman Catholic hierarchy. It is significant of the interest excited in the general circles of society that one of the most popular dramatic pieces now acted on the Munich stage (the *Pfarrer von Kirchenfeld*) turns on the struggles of a Catholic pastor, driven from his post by ecclesiastical authority because of the larger and more liberal views with which he administered his parish, and conciliated the affections of his flock, notwithstanding the varieties of character and creed. It would be rash to predict the ultimate issue of this contest. The "harvest," no doubt, "is plenteous" (to use the words with which Father Hyacinthe closed an eloquent address to his unwonted German audience), "but the labourers are few." . . . But in spite of all these doubts and disparagements, no serious politician or theologian can safely disregard this movement, whether it be considered in itself, or as an illustration of wider principles. In the general collapse of the Roman Catholic hierarchy, it is something that even half-a-dozen eminent ecclesiastics have had the courage to maintain the convictions which have been basely abandoned by thousands of their fellow-Churchmen. "A one-eyed man is king among the blind," and the blindness of those around him renders his single eye more important than the many pairs of eyes among those who are in full possession of their sight. This is one peculiarity of the movement—the more praiseworthy from its occurrence in an age when party adhesions go for so much, and individual convictions for so little. Another not less striking is that it represents a sentiment which, however unintelligible to the coarser grain of religious feeling, appeals more and more to the higher and more refined moods of the heart and conscience. It is easy—only too easy—to form a new, narrow, bitter, transitory sect. It is difficult, but how far more permanently beneficial, to elevate and reform an institution from within. It is this latter task which the "Old Catholics" have chosen. It may be impossible, but it is the only one which any true religious statesman or philosopher in this age of the world can think it worth while to consider. He may stand aloof from the strife altogether; but, if he enters into it at all, this and this only is the path marked out for him.

The writer proceeds to draw reflections as to the bearing of the movement on our own ecclesiastical politics.

At Friday's sitting of the Bavarian Chamber of Deputies Herr Herz presented to the Government an interpellation signed by forty-seven members of the Progress party, requesting to know what attitude the Government intended to take upon the Church question. Count Hegnenburg, the President of the Ministry, promised an early answer to the interpellation.

The Vienna "Old Catholics" have held a meeting and accepted the Munich resolutions as a temporary basis for their creed and action; only the primacy of the Pope was emphatically rejected and the cautious conduct of the Moderate party censured. It is affirmed that Bishops Strossmayer, Horvath, and Danielik adhere to the movement.

The Bishop of Augsburg, it is said, intends in the Lower House of the Bavarian Diet to charge the Minister for Ecclesiastical Affairs, Herr von Lutz,

with an infraction of the Constitution, in not having replied to twelve questions put by the Archbishop of Munich and the Bishop of Augsburg.

On Wednesday last there was a Protestant conference at Darmstadt. A resolution was adopted declaring it to be a duty of the German nation to oppose most energetically the dogma of Infallibility, inasmuch as such dogma is contrary to the sovereignty of the State, the harmony of creeds, and the freedom of mind and conscience. Another resolution declares it necessary to prohibit the Order of Jesus in Germany, and to exclude them from schools. On Thursday a further motion was carried, declaring the exercise of ecclesiastical government in the Protestant Churches of the land opposed to the achieved unity of the German people, and as at variance with the task of the German Empire. The resolution states that the German nation demands a national Church which will give full liberty to convictions and scientific research.

Ecclesiastical Commission.—The contemplated reforms of the Ecclesiastical Commission, after having been under consideration, have, it is understood, been postponed *sine die*, and it is believed that they will not now be carried out.—*Globe.*

Revision of the Authorised Version.—The Old Testament Company of Revisers brought their fortnight's labours to a close on Friday. Their rate of progress has averaged about a chapter and a half *per diem*, and the attendance has been good throughout.

The Irish Education Question.—Mr. Durdin, the Lord Mayor elect of Dublin, has declared in favour of denominational education. As he professes Conservative opinions, the fact is thought to be significant. His political associates in the Council, however, do not concur with him on this question.

Mr. Voysey's London Services.—The second service in connection with the Voysey establishment fund was held on Saturday morning at St. George's Hall, London, the large room being so crowded that numbers were unable to obtain sittings. The rev. gentleman selected for the subject of his service the doctrine of the Trinity, arguing that to suppose the Creator required the blending of two other persons with His own was an insult to His omnipotence. The collection made after the sermon was a liberal one, and the fund, it is stated, now amounts to nearly 600*l.*

A Conforming Congregational Minister.—A well-known Congregational minister, the Rev. William Kirkus, LL.B., was ordained as a deacon by the Bishop of Manchester, at the Cathedral, on Sunday last, and was appointed to St. Martin's Church, Cheetham. Mr. Kirkus was a student of the Lancashire Independent College, graduated at London University, was co-pastor with Dr. Leifchild at Craven Chapel, London, and more recently pastor of the Congregational Chapel in Longsight, which position he resigned a few months ago.—*Manchester City News.*

Andrew Fuller and Irregular Clerical Ministrations.—"An Old Subscriber" writes:—"A paragraph under the above heading (from the *Daily News*) appeared in your last issue, in which was an account of Andrew Fuller preaching a funeral sermon in a parish church. The following amusing story is connected with the occurrence. A gentleman (a mutual friend) called upon Dr. Ryland, of Northampton, the next day, and the following colloquy took place:—Friend: 'Dr. Ryland, have you heard the news about our friend Fuller.' Dr. R.: 'No! what news?' Friend: 'Why, that he is gone over to the Church, and preached his first sermon there last Sunday.' Dr. R.: Why, that *can't* be true!' Friend: 'I assure you it is a fact, and that I heard him preach the sermon myself!'. Dr. R.: (raising both his hands): '*Lord! what is man?*'"

Patronage in the Scotch Kirk.—It is becoming somewhat noticeable that whenever vacancies occur in the pulpits of the Scottish Establishment the congregations, as if apparently on system, are meeting beforehand for the purpose of nominating a minister whose name is presented to the patron, whether this be the Crown or a private person. The leaders now see how hopeless it is to get the question of the abolition or modification of patronage brought under the notice of Parliament, both from want of time and from the manifest indisposition of either the Government or the Opposition to move in the matter; and have accordingly taken this way for bringing about the popular election of clergymen. Formerly it used to be done in many cases, but it has now become the rule. Patrons, for the most part, comply with the wishes of the members and adherents of the congregation when these can be ascertained, and when there is unanimity; but in not a few cases it leads to a great amount of private caballing, which results in the appointment of a minister for whom no one has asked. This is especially the case in Crown patronages, several of which are at present vacant.

Workhouse Chaplains.—A new religious difficulty has arisen at Birmingham. The union workhouse of that town has a salaried chaplain of the Church of England, as have most other union-houses, Sheffield being an honourable exception. In our workhouse the principle of religious equality, pure and simple, prevails. All ministers of religion may attend on the poor, but none are paid. In Birmingham, the paying of one sect, and leaving the rest of the sects to do the work gratuitously, has been the foundation of a claim made by the priest who attends on the Roman Catholic pauper inmates, for a salary of 40*l.* a year. This demand is made, it is said, at the suggestion of the bishop, Dr. Ullathorne. The guardians have refused it, and they are therefore threatened with an application for the transfer of the Roman Catholic pauper children to an industrial school, which will cost the guardians very much more than the 40*l.* salary which the priest requires. The dilemma thus created is felt to be so arkward that the Birmingham *Post* reluctantly counsels submission to the demand for a salaried priest. We commend to our Birmingham friends, who are rather prone to be censorious about Sheffield, our example, and as they are rather fond of agitations we suggest to them a movement to introduce religious equality into our workhouses generally. Sure we are the religious bodies of the country would never suffer the poor inmates to lack gratuitous teaching and consolation.—*Sheffield Independent.*

Mr. Forster's Great Difficulty.—The difficulty he sees in enforcing compulsion is a real difficulty, and must be met. Mr. Forster says it must be met by giving to every parent the choice of school to which he will send his child, and for the support of which the ratepayers are to pay the fees. But how does he propose to provide a choice of schools? Take an agricultural village. There is one school in it, and a Ritualistic parson is its head manager. He uses histories which teach that Wesley was an ambitious schismatic, that the original Baptists were murderous fanatics, and that the devil was the first Dissenter. The people of the village are Dissenters, Wesleyans and Baptists, and they put in Mr. Forster's plea, that they have a right to choose their school. He must, therefore, set up a Wesleyan and a Baptist school—and so have three sectarian schools, where one unsectarian school would do; Mr. Forster is of course aware of this difficulty, and willing to meet it. His anxiety for the consciences of parents cannot be limited to the towns, and must of course include the Dissenting parents in the villages. If he thinks it hard on the part of the Wednesbury, Southampton, and Portsmouth school boards only to remit the fees of indigent children in their own unsectarian schools, and so to force them into such schools, how much harder he thinks it to force the children of village Dissenters into the Church schools? We do not see any way out of this difficulty but that of making our national schools unsectarian. Perhaps Mr. Forster does.—*Observer.*

A Presbyterian Minister Catechised.—The Presbytery of Irvine have put some awkward questions to the Rev. Alexander Webster, of the Laigh Kirk, Kilmarnock:—

1. Did you make a statement from the pulpit anent the ordinary church-door collections, that you did not know how the collections were disposed of, and that, therefore, you never gave anything yourself? 2. Did you say from the pulpit that the Low Church of Kilmarnock was like the city of Paris—it was damned from the want of a leader—adding that you were only minister of the second charge? 3. Did you at a concert in the Temperance Hall suggest and prompt the singing of a song entitled "Tibby and the Laird"? 4. Did you at any of your penny-reading entertainments in the Temperance Hall speak of the "conversion of the devil," causing loud laughter among the audience, and which expression was severely commented upon by the public press at the time? 5. Did you say to your colleague, Mr. Hamilton, that what you called the Gospel had been preached long enough; that "I will preach common sense and get all the heretics to come and hear me"? 6. Did you say from the pulpit that "God was the author of religion, but the devil was the author of theology"? 7. Did you introduce instrumental music into the service of the church on the Lord's-day without consulting your colleagues, session, or congregation, and continue the use of the said music even after the kirk session had requested you to desist from using it?

At a meeting of the Presbytery on Tuesday the reverend gentleman accused of these misdemeanours failed to appear to answer the charges brought against him, and the committee appointed to report on the case recommended that he should be censured, and enjoined to be henceforward more circumspect in his conduct. The consideration of the matter was, however, postponed.

The Newington Tithes Question.—It has already been stated that the demand for tithes upon the parish property of St. Mary Newington, Surrey, has been referred to the General Purposes Committee. The report was brought up at the vestry-meeting last Wednesday, and was to the effect "That the claim made by the Ecclesiastical Commissioners for payment of 4*l.* 18s. 7d., for two years' rent charge in respect of the Vestry-hall and other property in the occupation of the Vestry, be not paid." Mr. Barker, the representative of the Vestry at the Board of Works, moved the adoption of the report, intimating that the Ecclesiastical Commissioners were not satisfied with having two-thirds of the property of the parish, but wanted the last drop of blood. The motion having been seconded, the following scene is reported. Mr. Malthouse, one of the churchwardens, in an indignant tone, said he had asked his brother churchwarden where the original award was, and gained no information of its whereabouts. He thought this was treating him, and through him, the vestry, with great disrespect. The chairman, the Rev. W. D. Maclagan, the rector, interrupted him, and asked him not to become indignant before he knew the facts. When he (the chairman) was asked for it by Mr. Dunham, he did not know where it was, and it was after the greatest trouble that he had ferreted out the map, which was in the old box under the table, and evidently had not been disturbed for years. Mr. Malthouse said he had searched everywhere without effect. Mr. B. Marsland supposed Mr. Malthouse did not know there was a box under the table. (Laughter.) The adoption of the report was unanimously carried. Will the next move be "the trolly" for the vestry's goods and chattels?

St. Mary Newington Again.—A correspondent of the *South London Press*, writing about the unseemly state into which Trinity Church and grounds are drifting, says:—"The church holds nearly 2,300 persons, and is attended by about 150 or 200 persons at the outside, whereas the church would be crowded if there were anything worth hearing. The service is gone through and a sermon read, and that is all one can say, and all seem glad it is over. Now that the rector has a large addition to his income—500*l.* per year—I believe he ought to pay a competent preacher, and he would soon have his church full. Even if he looked at it in a business point of view, it would pay him by increased pew-rents. I am a Conservative; but I think we should be much better off if the Church were disestablished in England. Men would not then go into the Church if they were not competent to keep a congregation together." More persons than this Conservative correspondent will find the advantage of disestablishment before long.

Religious and Denominational News.

THE COLLEGE FOR DAUGHTERS OF CONGREGATIONAL MINISTERS.

The foundation-stone of this edifice was laid on Thursday afternoon last by Samuel Morley, Esq., M.P. for Bristol, when, in spite of the most unpropitious weather, a large company assembled at the site, adjoining the Old Dover-road, Gravesend, to witness the ceremony and support by their presence and gifts the inauguration of a work which must have proved highly felicitous to the main promoter, the Rev. W. Guest, the esteemed pastor of the Congregationalists at Gravesend. A marquee was erected over the locality of the stone, which screened the company after they had reached it from the heavy downfalls of rain. There were present during the proceedings, besides S. Morley, Esq., M.P., the Rev. W. Guest, the hon. secretary, and Thomas Scrutton, Esq., of Gracechurch-street, the hon. treasurer, the Revs. J. C. Harrison, John Kennedy, M.A., of Stepney (chairman elect of the Congregational Union), Dr. Mullens, J. Pulling, C. Clemance, B.A., E. Jukes, R. Robinson, Johnson, Barker, J. Viney, J. A. Russell, J. Beazley, G. L. Herman, T. J. Little, J. W. Walker, W. Roberts (Notting-hill), J. B. Pyke, J. Pillans, A. Macmillan, A. Turner (Ashford), R. Verrell, D. J. Watt, M.A., J. H. Bowhay, G. Shrewsbury, J. Jackson Goadby (Baptist), E. C. Robins, Esq., F.I.B.A., the architect, T. L. Devitt, Esq. (London), J. Elkin, Esq., J.P., J. H. Hatten, Esq., J.P., W. Newton, Esq., of Greenhithe, T. Rudd, Esq., of Lewisham, T. Simpson, Esq., of Farncombe, Godalming, Dr. Nisbett, T. C. Turberville, Esq., S. Boothroyd, Esq. (Southport), N. J. Powell, Esq. (Bromley), G. Whittey, Esq. (Camberwell), A. Marshall, Esq. (Hornsey), C. Walton, Esq. (Acton), &c., and a very large gathering of ladies.

After the singing of a hymn and a few words from the Rev. J. C. Harrison, who referred to the unremitting labours of Mr. Guest in the enterprise, that gentleman read an address to Mr. Morley, which after some preliminary references to the general question of education, went on to say:—

If there are parents of whom it may be said, with the strictest and saddest truth, that they are without the means of securing for their children the privileges of an adequate intellectual training, they are to be found among Dissenting ministers. Three or four hundred years hence, should the parchment of which this paper is a copy be exhumed, the injustice of a favoured ecclesiastical organisation, called a State Church, will happily be unknown. To that more advanced age we bear testimony to-day, that the selection and endowment of one Church, over and above all other Churches, has been fruitful of painfully invidious distinctions and social disabilities in large numbers of English parishes. In such parishes there are laborious pastors, and faithful teachers of Christ's Gospel, who are conscientiously maintaining those principles of Scriptural and ecclesiastical freedom, which the nations of the world must sooner or later adopt. Meanwhile, however, their conscienticusness demands sacrifice and suffering. But heavier still must be the suffering if their fidelity should be allowed to remain a barrier to the success in life of their children. We are here, therefore, to-day to begin a work which will very much relieve that ceaseless pressure, and make lighter that burden of anxious care in relation to the future of their daughters, which lies on the heart of many a godly minister and struggling pastor's wife.

We moreover ask you, sir, to lay this foundation-stone in recognition of the beneficence and vastness of the influence assigned to woman in the progress of society. The names of daughter, sister, wife, mother, denote the greatest moral power that is exercised in the world. Strange, therefore, must it appear that although Nonconformists have made extensive and valuable provision for the literary education of boys, they have attempted, up to this time, nothing of a systematic nature for girls. If there is one thing to which the great Father is imperatively summoning this age, it is to help woman to obtain that complete training, whereby—strong in body, in solid learning, in enlightened discernment of the true ends of life, and in the domestic knowledge which will make her the guide and strength and not merely the ornament of the home—all her noble capabilities of courage, affection, and sympathy, may become available for every work of human amelioration. By this erection we say, not only to those of ministers, but to all daughters who are growing up in Christian households,—"the Church of Christ, in these days of declension, needs the help of your mental culture and your unworldly character to save society, and to advance the progress and elevation of our sinful world."

While then by this undertaking we intend to provide such a training as shall fit for social life, and qualify for superior educational positions, we aim also to prepare for yet higher responsibilities when, in the course of Providence, days of filial service become exchanged for days of domestic rule, and our most fervent prayer is now laid on the heart of the Saviour, that there may go forth from this college, through succeeding years, those whose heart shall afterwards know the joy, whose life shall be marked by the potent sanctity, and around whose brow there shall be encircled the incomparable praise of the good wife and the good mother.

Unobtrusive may be our work to-day; we claim for it however that it is in harmony with the opinions of the wisest men and women of our age; that it will meet the awakened desires of girls in many a home who are surrounded by an intellectual stimulus, but without the opportunity of intellectual culture; that it will prove an act of mercy and of justice to men who at serious worldly loss are witnessing for the principles of a Scriptural and Protestant Nonconformity; and that in its ultimate benefits it will be an important step in raising national character, and giving to the Church of God instrumentalities which will exert a very blessed and vital influence upon all the agencies now used for the salvation of our apostate race.

The address closed with a tribute to Mr. Morley's munificence in Christian and benevolent objects, which was cordially cheered.

On the various memorials being deposited in the cavity underneath the stone, Mr. J. C. Harrison said the bottle would contain a copy on parchment of the address just read, a list of the trustees, managers, and subscribers, also copies of a number of newspapers, including the *Nonconformist*. The mortar was then spread, and the stone lowered into its place, which having been duly levelled, Mr. Morley gave the customary taps with the mallet and declared the stone duly laid, the trowel used being a silver one presented to Mr. E. C. Robins, the architect, on the occasion of the laying the stone of St. John's Church, Battersea, in August, 1862.

Mr. MORLEY then delivered a short address, in the course of which he said that from his connection with the Home Missionary Society he had become aware of the fact that the agents and ministers experienced the utmost difficulty in befittingly educating their families, which were to them on this account constant causes of anxiety, for a man having children springing up around him soon began to wonder as to their education. Therefore he felt it an exceeding great pleasure on the Tuesday previous in being present at the school for ministers' sons at Lewisham, upon an analogous occasion to the present. They had cause for feelings of thankfulness at their success, thanks to the labours of certain gentlemen amongst them, and they must all, he was sure, feel thankful at being allowed to help at the inauguration of such an institution. He had no doubt whatever but that they had for years been neglecting the education of their girls; nothing could have shown a greater want of wisdom than in thus neglecting the culture of the future mothers of sons and daughters. In expressing to Mr. Guest his hearty congratulations upon the success attending the movement, he hoped he would well consider what he and others had said about extending the building at once to its larger proportions, and not content himself with the more limited arrangements; let him face the whole difficulty at once, and throw himself upon their friends for the rest; it would be the least expensive way. He should only be too glad to continue his contribution so as to lessen the future difficulties, and plenty would respond to his call. The site chosen was a most charming one, it being necessary that the place should be contiguous to London, and yet yielding a sufficiency of pure country air.

Mr. HARRISON having read a list of subscriptions which had been specially contributed upon the stone-laying, prayer was offered by the Rev. Clement Clemance, B.A., of Nottingham, after which the proceedings at the site were finished by the benediction.

The company adjourned to the Assembly Rooms, where tea was partaken of, and the meeting was commenced. In the absence of J. Crossley, Esq., on account of the illness of his brother, Sir Francis Crossley, T. Scrutton, Esq., the hon. treasurer, was voted to the chair. Prayer was offered by the Rev. Archibald Macmillan, and

The Rev. WILLIAM GUEST then gave an account of the financial position of the project. Sir Charles Wingfield, M.P., who has been summoned to Berne, sent a donation of 10*l.* 10s.; the Rev. J. G. Rogers, who had a service, sent promise of the first subscription from the church at Clapham of 10*l.* 10s.; Dr. Reynolds, of Cheshunt, writes, "With all my heart I wish you success in your great and loving enterprise on behalf of the daughters of some of the most worthy and self-denying men in England." Dr. Reynolds sent an offering of 2*l.* 2s. Joshua Wilson and Thomas Spalding, Esqs., who both regret their inability to travel, sent their cheques for 100*l.* each. The following gentlemen, who have already sent donations, send assurance of their abiding sympathy:—W. H. Conyers, Esq., Leeds; Charles Jupe, Esq., Mere; Edward Crossley, Esq., Halifax; the Revs. R. W. Dale, of Birmingham; Samuel Martin, Westminster; A. McAuslane, Finsbury; R. Balgarnie, Scarborough; G. S. Barrett, Norwich; and the Rev. Dr. Stoughton, Kensington, who would have been present but for a preaching engagement. It was about this time last year, that the first attempts were made to obtain contributions. Then the utmost limit of the expectations was 3,000*l.* The intention was to start with few pupils, and take temporary premises. At the beginning of February this year, the promises reached the sum of 3,200*l.* At that point a few wise and influential gentlemen were invited to co-operate. No less than two hundred ministers wrote letters of deep and heartfelt thanks for the project. On May the 30th the subscribers were summoned for consultation, at which time the promises amounted to 4,500*l.* At that meeting a board of management was appointed, and the draft of a trust deed was passed, which remitted the future arrangements of the school to certain donors and subscribers, and gave them legal powers to extend the benefits of the school to others than the daughters of ministers, should the future make this action desirable. The amount of donations for the building fund to-day is 5,800*l.* The sum of 400*l.* is also promised annually. Of this subscription list 300*l.* is promised the first year, and a large portion of this amount from churches and individuals has been already forwarded. The total therefore for immediate use is 6,100*l.* It should be stated that while one-third of this fund has been contributed by gentlemen who are always forward in these denominational efforts, the other two-thirds have been secured by numerous and comparatively small offerings. No breath of popularity has lifted the movement into favour. It has had to rely upon those who had earnest convictions on the subject of the education of women. No adventitious influence has advanced the movement. At the outset it was met by the two objections that the time of a fierce continental war was unfavourable, and that the ground was too much crowded with benevolent objects to admit of another. As the scheme proceeded strong objections were taken to the method whereby ministers' daughters were to be aided, and the promoters were urged to fall back upon a scheme which had been attempted unsuccessfully. Whatever progress has been made up to this time is to be ascribed wholly to the blessing of God, the Father of His children, and to such gracious answers to unceasing prayer as did not allow the spirit of dependence to be broken. It may be further stated that while some of the offerings have come from Episcopalians, Methodists, and Baptists, others have been the fruit of sacrifice and self-denial. Christian ladies have saved expense by becoming themselves collectors. Letters have come from widows who gave out of straitened circumstances. Poorer pastors have contributed, and others have promised a few pounds as the fruit of lectures during the winter. It should be added that every effort has been made to spare expense. About 10,000 letters and other communications have been posted; some thousands of miles have been travelled; a variety of papers printed. The expenses of these things on the part of the hon. secretary have been during the twelve months, with less 20*l.*, contributed by himself, 34*l.*

Mr. MORLEY in the course of some remarks said he thought they were under an obligation to the church of which Mr. Guest was the pastor, for being so willing that he should devote his time to the undertaking. He went so far as to suggest that it was a special ministry in itself, and expected him to say that he felt drawn so much toward the undertaking that he must give himself to it wholly. He pleaded guilty to having suggested so much to their friend. The movement inaugurated was an important one, it being a special debt they owed the ministers of their denomination. Those who belonged to the class designated as "genteel," could have no conception of the difficulties besetting ministers in some of their country towns; he hoped their friends in Gravesend would esteem it an honour to have such an institution in their neighbourhood, and would therefore bear lightly with their pastor in his labours in its behalf. For himself he was quite prepared to double his donation of 500*l.*, stipulating that the full accomplishment of the purpose should be the condition of the other 500*l.*

Then followed a few words on the question of funds from Mr. Harrison, a speech from the Rev. J. Viney, Secretary of the Lewisham School, and an address from the Chairman with reference to some proposals for fitting up the building.

The Rev. J. KENNEDY, M.A., moved the first resolution, which was as follows:—

That this meeting has heard with much interest the statements now made by the treasurer and hon. secretary on behalf of the board of management, and cordially approves their action up to the present time; and, profoundly convinced of the need and value of this institution whose foundation-stone has this day been so auspiciously laid, gives hearty thanks to Almighty God, who has inclined so many to entertain and thus far to carry on this noble enterprise; and earnestly trusts that neither the earnest sympathy nor the liberal contributions of the churches will be wanting, to secure the speedy completion of the edifice, and the means of providing for the daughters of our ministers, a sound, a liberal, and a religious education.

In a very excellent and cheering speech he supported the resolution, which was seconded by Mr. THOMAS SIMPSON, of Godalming, who terminated a practical address by promising a greatly increased subscription of 200*l.* if 2,000*l.* were raised by other means.

The Rev. A. TURNER proposed the second resolution:—

That this meeting, while gratefully acknowledging the efforts made by a few ladies in different towns of the kingdom to obtain donations and subscriptions, earnestly appeals, first, to ladies everywhere to take up this movement for daughters, as one specially belonging to themselves, and would convey to them the assurance that by circulating the papers, through correspondence with the hon. secretary, and using their endeavours to obtain even small annual subscriptions, they would relieve the managers of serious solicitude, and would save for the benevolent purposes of the college a considerable percentage on the contributions, which must otherwise be spent in paying a travelling collector; and would, secondly, appeal to church officers to assist them in inaugurating such an inexpensive method of securing a regular income.

The speaker strongly urged that the ladies should be called into active canvass.

The Rev. C. CLEMANCE, B.A., seconded, and Mr. E. C. ROBINS, the architect, supported, the resolution, which, being carried, a vote of thanks to the Chairman brought the proceedings to a close.

STAMFORD-HILL CONGREGATIONAL CHURCH.

A handsome and commodious church, which has just been erected at Stamford-hill by the combined voluntary efforts of the Congregationalists of that improving locality and the worshippers of Harecourt Chapel, Highbury, whose esteemed minister, Dr. Raleigh, is, in conjunction with the Rev. H. Simon, to take spiritual charge of the new church, was opened on Sunday for public service. The building, which was designed by Messrs Tarring and Sons, the architects of Basinghall-street, and built by Messrs. Dove, Brothers, contractors, is in the ornate style of Gothic, and is constructed of Kentish ragstone, with Bath stone dressings, and with its graceful tower and spire forms a prominent object on the summit of the hill. Its interior dimensions are 118ft. by 51ft. 6in. It consists of a nave, aisles, and galleries. There is a transept extending out at each side, and an apse at the eastern end, and it supplies seat accommodation for 1,308 persons. At the back there are public and other vestries, apartments for the chapel-keeper, a large lecture-hall capable of seating 300 people, a kitchen, and other accessories. The Rev. T. Binney preached the sermon at the inauguratory service in the morning, and the Rev. Baldwin Brown, B.A., conducted the service and preached the sermon in the evening; the church on both occasions being crowded.

After the morning service there was a luncheon in the lecture-hall, at which Mr. S. Morley, M.P., presided, supported by the Revs. T. Binney, Baldwin Brown, Dr. Fergusson, Dr. Allen, Dr. Edmond, Mr. Wilson, the Rev. G. Calthrop, incumbent of Highbury Church, Mr. Spicer, &c. Luncheon over, and two verses of the National Anthem having been sung by the company present,

Mr. MORLEY, who was loudly applauded, expressed the great pleasure he had in being present. Of course he had always felt an interest in that neighbourhood; for there he had been born and bred, and had been all his life connected with it. The connection which, in consequence of this, had naturally sprung up between himself and the church now opened, he should wish to continue till that church was out of all its difficulties. The chief difficulty in the way of all such movements as the present lay in the want of local power; and in the case of Nonconformists the responsibilities of the first few years, after a new place was opened, were very great. In the present instance, however, that was overcome by the connection of the new buildings with the Harecourt congregation. Moreover, as Dr. Raleigh was to be the preacher, all doubts as to so large a place being filled were at once removed. Such movements as this, too, were arguments in favour of our principles. By them we are giving bodily expression to our belief that there must be effort as well as testimony. As to our Nonconformist principles, strong as was his faith in them, he considered thoughtful men would do well to consider what future course of action should be pursued, lest any violent measures should heedlessly be taken. He then referred to the pleasing fact of ministers of other denominations being present, and stated his anxiety to be that of seeing new religions rather than of beholding them sectarian. (Cheers.)

The Rev. T. BINNEY then said he had been induced to preach that day out of respect for Dr. Raleigh. He testified to the admirable acoustic qualities of the church, and the attention of the congregation before whom he had tried to place a few Scriptural principles. He hoped that the presence of the Rev. Gordon Calthrop that day would not call forth such foolish and childish letters as had followed the preaching of an archbishop in a Presbyterian church. (Loud applause.)

The Rev. GORDON CALTHROP said he was not so important as an archbishop, and therefore would probably be less taken notice of. (Laughter.) But if he *were* noticed, he was not ashamed of being there. (Loud cheers.) He had come there that day, not only out of esteem for Messrs. Raleigh and Allon, with whom he had seven years' pleasant intercourse, but also to hear Mr. Binney's sermon. He hoped that sermon would soon be printed. (Cheers.) From what he saw of the work of such churches as those of his friends Drs. Raleigh and Allon, he felt sure that if that dreaded bugbear disestablishment should come, the country districts would still be well looked after. (Cheers.)

The Secretary and Treasurer, Messrs. FORSAYTH and SINCLAIR, then made some statements as to the circumstances under which the present movement had taken place, and the present state of pecuniary and other matters. The total cost of the ground and the building was about 13,000*l.*, of which 5,000*l.* had already been subscribed, leaving a balance yet to be paid of 8,000*l.* At the collection which took place during luncheon about 1,300*l.* were promised, including 500*l.* by the chairman.

The Rev. Dr. RALEIGH, on behalf of the Rev. H. Simon and himself, expressed his conviction as to the rightness of the step they had taken in coming there. The Rev. Dr. ALLON said he was glad they had built a large place. It was a mistake in London to build small ones. He felt sure Dr. Raleigh and his coadjutor would succeed there, and admired the

management as to the interchange of preaching so much that he himself should much like to follow suit. (Laughter.)

After some remarks from Mr. J. Spicer and a vote of thanks to the chairman, proposed and seconded by Dr. Raleigh and the Rev. J. H. Wilson, the meeting terminated.

CONGREGATIONAL SCHOOL, LEWISHAM.

The ceremony of opening the new wing of the building took place on Tuesday, Oct. 3, when about 200 of the friends of the institution sat down to a collation which was spread in the new dining-hall. Within the last few years the edifice has undergone considerable changes. The central building, which at one time comprised the whole structure, has been supplemented right and left with a wing of equal extent, and ample accommodation is now afforded for 100 boarders. The dormitories are spacious and well ventilated, and the masters' rooms in immediate proximity provide for efficient superintendence. There is an ample provision of well-fitted lavatories, as well as an excellent bath. A spacious schoolroom, dining-hall, class-rooms, study for the principal, wardrobe-rooms, enlarged kitchen accommodation, and the requisite rooms for the family residence of the master, are now comprised in the building as just completed. There is a spacious playground, fitted with swings, &c., as well as a covered playshed for wet weather. S. Morley, Esq., M.P., presided at the *déjeûner*, and when the tables had been cleared, the scholars were admitted, and took their places round the room.

The Chairman, without proposing any toast, asked the company to join him in very heartily wishing the Queen health and happiness. The National Anthem was then sung by the pupils, the company standing.

The Rev. Josiah Viney, hon. secretary, expressed his gratification at seeing so many friends of the school present. Many others were prevented attending by other engagements. He stated that the Congregational School was founded in 1811, and had now attained the respectable age of threescore years; during that time it had received at 120 elections, 493 boys, and about one-fifth of that number on payment, and had thus furnished to some five or six hundred ministers' homes a relief from the burden of education, and to their sons such a training as had given them a start in this life, and had directed them to the way of happiness in the next. The enlargement just completed had been entered upon as the result of pressure from without, so numerous and urgent were the applications for admission, and so general the expressed wish of the best friends of the institution for extension. On the 8th of August, 1870, the committee decided to take measures to obtain plans, tenders, and funds, and on the 7th of March, the memorial stone was laid. The new building was completed without misadventure, and at the same time the older parts were remodelled so as to give greater unity to the institution. The total cost of the alterations was 3,150*l.*, towards which Mr. Hill, of Worcester, had kindly promised 50*l.* so soon as he was assured that this would close the account. The actual deficiency was therefore only 70*l.* The difficulty as to the expense of the building having been so nearly surmounted, the committee had still their anxieties as to the future of the enlarged institution. The addition of twenty boys to their number, making a total of 75 boys in the house, rendered necessary an increase in the annual expenditure to the amount of 600*l.*, the entire number requiring an annual income of 2,250*l.*, a sum easily raised if all the churches would, as among the Wesleyans, furnish an annual or even a biennial collection. The friends of the institution had reason to rejoice in the possession of a principal whose conscientious and painstaking energy (in connection with the valuable aid afforded by his indefatigable partner) had won the esteem, confidence and respect of all who knew him. There was no reason why, if the denomination so willed, Lewisham School should not take a foremost place among the leading educational establishments.

The Chairman congratulated Mr. Viney, and the other prominent members of the committee, on the opening of this building without debt; for the small balance of 70*l.* which was shown would, he trusted, be immediately extinguished, and to this end he was himself prepared to give the sum of 25*l.* (Cheers.) Though there were some men in the ministry who were receiving as much as they were worth, he had no hesitation in saying that, as a whole, the Congregational ministry, judged by any standard, would hold its own against the ministers of any denominational body in the kingdom. (Cheers.) He was glad to be present in aid of this institution, which had been the means of lessening anxieties in some five or six hundred of the homes of such ministers. He concurred with a view that had been expressed, that this school had never yet seemed to take the hold which it deserved upon the Congregational body generally; but he believed that brighter and better days were in store for it. Under the care of Mr. Viney the principal portion of the amount required for the building had already been raised, and he believed that that gentleman would find a large number who were prepared to look at the question of guaranteeing for three or five years a considerable increase in the income of the institution, so that the beds which were now ready for occupation might be at once filled. His own judgment was in favour of introducing to the school the sons of men who are not in the ministry. He had very great misgivings about the school being occupied by ministers' sons only. If a proper scale of admission could be arranged for those who were not sons of ministers, he believed that both classes of scholars would be benefited by the change.

Congratulatory speeches were made by the Revs. T. Binney, Dr. Stoughton, Dr. Ferguson, J. Kennedy, G. Martin, W. Guest, and C. Dukes.

The Rev. T. Rudd, the principal of the institution, proceeded to distribute the prizes, which were awarded as follows:—

Senior Division.—Honoratus, B. J. Snell; 2nd prize, G. S. Harsant; 3rd, H. J. Morison; 4th, D. J. Close; 5th, H. J. Matson; 6th, H. A. Foyster.

Second Division.—1st, G. H. Lock; 2nd, W. Denyer; 3rd, J. S. Prentice; 4th, A. Le Blond.

Junior Division.—1st, W. Harber; 2nd, H. E. Price; 3rd, H. Gooby.

Prizes for Special Subjects.—1st Latin and Greek, G. S. Harsant; 2nd Latin, H. J. Murray. 1st Mathematical, B. J. Snell; 2nd Mathematical, A. Homewood; Scripture, H. J. Morison. English Composition.—1st, G. S. Harsant; 2nd, A. W. Ingram. Good Conduct.—A. W. Ingram, Boys' Prize (awarded by the vote of the boys for generosity, kindness, and goodwill to his schoolfellows out of school hours), B. J. Snell; Writing, Frank McKinnon; Mapping—1st, D. J. Close; 2nd, Frank McKinnon; Junior Latin Prize, F. G. Winter.

Mr. Rudd mentioned that they had sent up from the school ten boys to the Oxford Local Examination, and all of these had passed, three in the first class: B. J. Snell, G. S. Harsant, H. J. Morison. In the third class: H. J. Matson, D. J. Close, H. A. Foyster, A. Homewood, A. Davies, A. H. Ingram, and G. D. Hughes. During the last few years they had sent up from this school to the Oxford Local Examinations no fewer than sixty boys, and out of that number they had had but one failure. (Cheers.)

The Rev. S. McAll addressed the pupils, impressing upon them the value of truth and industry in forming a character which would be the best foundation for success in life.

A vote of thanks to Mr. and Mrs. Rudd were spoken to by Mr. Hitchen, the Rev. J. H. Wilson, the Rev. Ll. Bevan, and the chairman in eulogistic language, and duly acknowledged. Mr. Henry Jeula moved, and Dr. Lockhart seconded, a cordial vote of thanks to the Rev. J. Viney for his unwearied efforts in behalf of the institution. The Rev. J. Viney responded, and proposed a vote of thanks to the chairman, which was seconded by the Rev. I. V. Mummery. The Chairman, in acknowledging the vote of thanks, announced that the subscriptions during the day amounted to 102*l.* 9*s.*, so that Mr. Viney and the committee had realised the object on which they had set their hearts, and the new wing was now open with the whole building free from debt. The Rev. J. Viney subsequently announced that he had received an intimation that their late friend, Mr. Joseph Crane, of Finchley, had bequeathed the sum of 500*l.* to the funds of this institution.

The Rev. A. F. Joscelyne, B.A., has resigned the pastorate of the church and congregation worshipping in Nether chapel, Sheffield.

The Rev. H. Beamish has resigned the pastoral care of the Congregational church, Byfield, Northamptonshire, after nearly four years of laborious and successful work.

Our obituary announces the death of the Rev. Ebenezer Prout, F.G.S., for many years home secretary to the London Missionary Society. Mr. Prout was in his seventieth year. He died at Torquay.

The Rev. J. Emmett Jones, late of Park Chapel, Manchester, has accepted an invitation of the church and congregation worshipping in Hillhouse Congregational Church, Huddersfield, to become their pastor.

Westhoughton, near Bolton.—The Rev. Thos. Sheldon, pastor of the Congregational church in this place, has, on his retirement after five years' ministration, been presented at a tea-meeting with a beautiful and valuable timepiece, as a memorial of the affection and esteem of the church and congregation. Handsome new schoolrooms in connection with the church were opened in October last year.

The Rev. Dr. Vaughan paid his annual visit to his old parishioners at Doncaster on Sunday last, when he was the guest of the present vicar (the Rev. F. Pigou). Dr. Vaughan preached both morning and evening, and the large and beautiful parish church was crowded on both occasions. The mayor and members of the corporation, with other borough officials, attended both services in state.

Richmond. — The Vineyard Congregational Church, Richmond, was reopened, after enlargement, on Thursday, Oct. 5th. In the afternoon, Dr. Stoughton preached to a large congregation, and in the evening the church was crowded to hear Dr. Raleigh. Between services a numerous company took tea in the spacious schoolroom, which was tastefully decorated with ivy and flowers. The collections were liberal, and some of the ladies presented the pastor, the Rev. G. S. Ingram, with an elegantly-bound pulpit Bible and hymn-book for the occasion. The architect, Mr. William Burnet, of London, has displayed much good taste in the interior enlargement of the building, as well as in the new porch erected in the front of it. The increased accommodation now afforded will be of advantage to the Nonconformists in this beautiful suburb of the metropolis.

Christ Church, Aston, Birmingham.—On Sunday, October 1st, the Rev. W. Walters, late of Newcastle-on-Tyne, commenced his ministry here. On the following Tuesday a large number of the ministers of the town assembled at tea to welcome Mr. Walters to Birmingham, after which a public recognition service was held in the church. Mr. Cooper, one of the deacons, occupied the chair, and on the platform were the Revs. S. Thodey Allen, R. Ann, T. Anthony, B.A., J. J. Brown, B. Bird, W. F. Callaway, W. L. Giles, W. J. Henderson, G. Ingall, G. B. Johnson, G. H. Malins, T. McLean, W. Scriven, J. Shillito, F. Stephens, and B. Worton. The meeting was opened with singing, reading of the Scriptures, and prayer. The Secretary read letters from the following gentlemen apologising for their absence and expressive of the satisfaction and pleasure they felt that the services of so able a minister as Mr. Walters had been secured:—Revs. R. W. Dale, J. Lord, J. Harrison, L. H. Parsons, H. J. Heathcote, A. O'Neill, W. Middlemore, Esq. It was stated that Mr. Vince was absent through illness, and J. S. Wright, Esq., was prevented from being present by a prior engagement. The chairman in addressing Mr. Walters, said it was his privilege on behalf of the church and congregation to give him the right hand of fellowship, to express their thankfulness that he had seen fit to take the oversight of this people, and to say that they hoped that under God his future labours would be crowned with success. The Rev. J. J. Brown then delivered the address to Mr. Walters. He said that on behalf of the two sections of the Free church in the town, the Congregationalists and Baptists, he most heartily welcomed Mr. Walters to Birmingham. Some of them had known Mr. Walters personally for many years, and most of them had known him by reputation. It was not as a new and untried man, or a young man, that he came among them, but as one whom God had richly and variously blessed. Mr. Walters afterwards addressed the meeting. Only a week he said had elapsed since he addressed another meeting, taking leave of friends whom he had known and lived amongst for upwards of eleven years, with whom he had co-operated in Christian work. Separating himself from his old flock was painful, and he had yet hardly realised the fact that he stood before a new flock. He thanked his congregation and the ministers heartily for the manner in which they had received him, and trusted that he himself would be able to work with all who loved the Lord Jesus Christ in sincerity, and that the Lord would grant to them His own spirit. The Rev. F. Stephens, Independent, also formerly of Newcastle-on-Tyne, then offered prayer for the new pastor. The Rev. G. B. Johnson, Independent, delivered an earnest and eloquent address to the church. The Rev. W. L. Giles then offered prayer for the church. The interesting proceedings terminated with the benediction.

Postscript.

Wednesday, Oct. 11, 1871.

THE CONGREGATIONAL UNION AT SWANSEA.

(*From our own Correspondent.*)

Swansea, Tuesday Afternoon.

When the Congregationalists of Aberdare invited the Congregational Union to hold the autumnal meeting at that place in 1859, it was thought that they had done a plucky and somewhat risky thing, and the very fact gave zest, if not romance, to the whole proceedings. Swansea, with its large population and its thirty-nine Nonconformist chapels, is in a different position from Aberdare; but this autumnal meeting, which promises to be a great success, will owe its success in part to the fact that it is held in Wales, which has novelty for many Englishmen, and, of course, has a magnetic influence on Welshmen.

At present all has gone well and hopefully. The sun has been shining brilliantly, and that is something; for who that has known smoky Swansea in wet weather would have spent four rainy days there with any complacency? Then the numbers present are equal to those of any previous autumnal gathering, and more, I believe, than were at Plymouth.

The proceedings commenced last night with a service at the new English Congregational Church, of which the Rev. Thomas Jones, the chairman of the assembly this year, is minister—and I suppose that fact determined the choice of the spot, for it is certainly too small for the numbers seeking admission. Last night, when the Rev. R. W. Dale preached, it was crowded to excess, and as many must have been shut out as admitted. Fortunately, Mr. Dale's commanding voice enabled all who could get within the doors to hear him perfectly, if not in comfort, and the large audience listened to him with the profoundest attention for about an hour and thirty-five minutes. Taking as his text the 122nd Psalm, commencing, "I was glad when they said unto me, Let us go into the house of the Lord," he urged that the object of public worship was not mere worship, nor preaching, nor the promotion of devout feeling, but the promotion of that community of Chris-

tian feeling, and the diffusion of those spiritual blessings, which could never be realised by isolated worship. He insisted that there should be more anxiety for the common good than sometimes characterised Christian worship, and that the power of the Church, as a means of diffusing blessing throughout the community, should be distinctly felt in its public assemblies. He at the same time admitted the need for improvement in the modes of worship, and thought that there was required more of freedom, and greater room for the development of the special powers of individuals and of communities. Finally, adverting to the changes taking place in European opinion, and to the approach of yet greater revolutions, he insisted that it was the Church which should be looked to as the saviour of society from the perils by which it was threatened. The discourse was, in fact, an address rather than a sermon, and that gave to the speaker a degree of freedom which added much to its force, and seemed to be highly appreciated by the listeners.

This morning the church was once more packed to its fullest extent, and when the Rev. Thomas Jones had fairly commenced his address, it seemed as though the audience had been compressed into one listening mass. Occupying his own pulpit, and surrounded by so many of his countrymen, Mr. Jones was evidently more at home than he was in Finsbury Chapel last May, and if he was more discursive, he was enabled with greater effectiveness to display his peculiar powers. Grave and impressive, and full of poetry, as he always is, there was a play of humour throughout his freely spoken speech, which made it seem comparatively brief. As in May he discoursed on the work of the preacher, so now he spoke of the work of the church; and then, after describing the characteristics of a true and living church, which by its life and action could refute scepticism as no mere argument could, he reached a climax in his description of the Welsh preaching and Church life of years gone by, until he at length burst into Welsh—to the great amusement of the English, and the intense delight of the Welsh portion of his audience. He, however, did full justice to the best characteristics of English Church life, and recommended some things for the imitation of Welshmen, whom he, at the same time, implored to be what they were, and not, by seeking to be Englishmen, to lose their hold, and gain no new power.

To one Welshman succeeded another—the Rev. David Thomas, of Bristol, whose paper on "The supply of candidates for the Christian ministry," was evidently anticipated with much interest, and who was heard with a degree of attention seldom accorded to one who follows the chairman's address. Adverting to the admitted dearth of ministers adapted to the growing wants of the times, he suggested that one of the means of supplying the deficiency would be the influencing of public sentiment in regard to the importance of the office; while that sentiment would be further sustained if the ministry were more adequately supported. Men fitted for the work should be sought out and encouraged to it. Individuals might do much in this direction, instead of being simply anxious that young men should prosper in trade or in professions, and the late Thomas Wilson was referred to as a model in this respect. A responsibility also rested on parents, in regard to both their own estimate of the ministry and their desire that their children should give themselves to the work of saving souls. Ministers also should give greater prominence to the subject, and, above all, should commend the ministry by the power and beauty of a holy life. The closing passages on this topic were characterised by much impressiveness; the speaker expressing his belief that successors would be found for the great and good preachers of the past if both men and churches were faithful to their trust.

Professor Charlton, of Plymouth, followed, and, in his remarks, he insisted on the necessity of special fitness for the ministry, and said that mistakes were sometimes made in discouraging men because they were not men of the ordinary type.

Dr. Mullens, in proposing that both the chairman and Mr. Thomas should be asked to place their papers at the disposal of the Union, said that churches and associations should at times make it a matter of special prayer, that they might be able to select men, gifted and full of grace, for the ministerial office.

The motion having been seconded by the Rev. A. Hannay, was carried by acclamation, and then

The Rev. J. Pillans proposed a motion expressing great satisfaction at the settlement of the Alabama question by the Joint High Commission, as well as a hope that support would be given to the motion of Mr. Richard, M.P., in favour of international arbitration. This was seconded by the Rev. T. Gasquoine, of Oswestry, and, before it was put,

Mr. Richard, M.P., rose, and was most warmly received. He was grateful to the Union for placing the subject on its programme; for his notice would need support, submitted as it would be to an assembly, half the members of which were, directly or relatively, interested in keeping up the war spirit. He urged that petitions should be signed, and communications on the subject be addressed to members of Parliament by Nonconformists everywhere.

The motion was unanimously carried; as was also a motion accepting the invitation from Nottingham to hold the autumnal meeting there.

This completed the business of the morning; dinner following—or rather dinners, for, in consequence of the numbers, it was necessary to divide the members into two parties; one of them preceding the other.

To-night the claims of the English-speaking population of Wales are to be advocated. To-morrow the new constitution is to be considered; and on Thursday the education question, and, no doubt, there will then be more debating, and, probably, less unanimity then has hitherto characterised the proceedings.

THE CHAIRMAN'S ADDRESS.

The Rev. Thomas Jones, who was most cordially received, delivered the inaugural address, which was as remarkable for its fervid eloquence, deep research, and genial wit, as it was for its impassioned tone of earnestness, historical and biblical illustration, and truly Christian liberality. At the outset, he referred to the cessation of authority in matters of belief—even in Rome. The citadel of our faith is assailed on all sides. Complaint too was made that there are false friends within the sacred enclosure, and many Christians were in great fear. While, however, they were assured that the "foundation of God standeth sure," they might sympathise with the anxious desire of good men for the preservation of the Gospel of Jesus Christ.

For consider what a momentous question this is concerning the truth of our religion. How helpless we are if it is not true! Extinguish the light which Christ has imparted, and hold in your hand the torch of philosophy, and then gaze steadfastly into the black abyss expanded before you. What can you make of it? You'll behold the many gods of the ancient heathen, or the no-god of the modern atheist; or, with the fatalist, you'll see senseless power and blind necessity; or, like the materialist, you'll perceive nothing but matter, organic and inorganic; or, it may be, the vision of the idealistic Pantheist will pass before you, revealing nought but spirit—one infinite and eternal spirit manifesting himself to himself in different ways, and in whom all infinite beings disappear as the wave-forms are lost in the immensity of the ocean. This is intellectual confusion — mental distraction. (Loud applause.) Again, if the Gospel be not true, our hope is gone, and "we are of all men most miserable." The Saviour, so divine, so human, so great and yet so humble—who has been loved, and trusted, and praised in life and death by countless millions of human beings, has no existence, and never did exist. The heaven, the home of the pilgrim spirits—"the saints' everlasting rest," of which we have thought so much, and to which amid the tribulations of the present life we turn, as by a divine instinct, is not a reality, but the utopia of man's imagination. And the blessed dead—the dear departed ones — we did hope to meet them again after the long separation; but this can never be if the Gospel is not true, for they have ceased to exist, and their portion is in the black abyss of annihilation. Prophets, apostles, preachers, poets, Christian philosophers, and martyrs of the church, ye were all mistaken! But why appeal to you? You hear us not, for you sleep the sleep of endless death. This is thick darkness—nethermost night—eternal despair! Considering these things, it is no wonder if Christian people fear lest the Gospel should be extinguished. (Applause.) The speaker then went on to show, on the other hand, that the inquiring and sceptical spirit of the age may lead to a more excellent state of mind—deeper insight into the things of God, a firmer grasp of spiritual realities, a wider faith; and a more Divine worship may, and he trusted would result from the questioning of these times. Christianity is capable of manifold developments; no one age, or century, or millenium can understand it in all its bearings.

The speaker considered that enlightened men of the present time had a fuller, clearer, and more comprehensive view of the Gospel than was given to the Christian fathers, the Reformers of the sixteenth century, and the Puritans of the seventeenth; and coming generations would discover new glories which they saw not. He then went on to inquire how should the Church of Christ conduct herself. What answer could she give to the questions of the age?—

It is very certain that no mere intellectual answer that the Church could give will satisfy a sceptical world. Innumerable books have been written for this purpose, and the spirit of writing has not yet deserted us. The land was filled with them, but whilst he did not for a moment wish to depreciate them, still he contended that even the greatest and the best fail to destroy the scepticism and the infidelity of our time. Complete scepticism is the winter of the mind, the time of frost and snow and ice, and nothing but the coming of summer can produce the needed change. (Applause.) The Saviour met the question of His day by appealing to the sinlessness and perfection of His character as an evidence that He came from God. The Church must give the same reply—she must show by her character that she is the Church of God—her divine life among men must prove her divine origin. The ideal church of the New Testament must be characterised by spirituality and holiness; she should grow up to this divine standard, and make real and visible the character given to her in the Word of God. An ignorant church cannot be "the light of the world"—an impure church is too feeble to contend for the faith—a worldly church cannot teach self-denial. Satan could not reprove Satan, but a holy spiritual church is embodied power, the spirit of Christianity incarnate, which, by its own evidence, is the light of heaven in a dark world. (Applause.)

After elaborating this part of his subject by reference to the Church of England, the Free Churches, &c., and paying a just tribute to their efforts, the chairman insisted that there was no unity, although much uniformity—

The true Church must be one within herself, recognise her unity in Christ, and make it evident to the world. Uniformity was opposed to the nature of spiritual life. Life is one, but it has many and subtle methods of manifesting itself. The religious life is ever the same. You may hear its voice in the hearty songs of the peasant congregation, and in the lofty tones of cathedral praise. It builds synagogues as well as temples. It glitters in the solid theology of the logical divine, and it is present in the fluid sentiment of the æsthetic Christian. It is expressed in the simple prayer of the penitent publican, and it bursts from the united Church in words more majestic than the sound of *waters*. (Applause.) What the Church wanted was not uniformity, but "the unity of the spirit in the bond of peace." This would put an end to all unkind speaking—it would be the genial breath of summer rather than the fierce blasts of the winter storm. It would, again, destroy the envyings and jealousies and rivalries that too often exist amongst Christians. Good works must shown by the Church and its ministers. Ministers were but human; but was it not the same with other professions? All who paint were not great artists. Was not the spirit of dulness often present in the speeches of our senators? With all their shortcomings as a body, he considered that they were faithful and earnest men, doing their duty in a brave and manly way, who could embrace the world and warm it by the fire of their love. (Continued applause.) A holy passion for saving men from sin is the right test whereby all churches should be tried. The holier the Church was, the nearer would she be to the people. He had no fear as to the future. He dreaded not the investigations of science. There was no real cause for alarm. Science had no evil intentions. Religion being old as humanity, should rather sympathise with science, for science was like most youths, who had more daring than wisdom, more presumption than experience, and therefore wanting in those qualities of reverence produced by a "multitude of years." The Gospel welcomes knowledge; light is its true element; it delights in the noonday splendour. (Applause.) Neither should the Church fear natural knowledge, nor the free criticism of our time; criticism is necessary. As creepers grow up around an ancient tree, encircle the trunk, encumber the boughs, and weave themselves among the branches, so human additions have been made to the Christianity of the New Testament. Arrogant priesthoods, foolish traditions, senseless ceremonies, unbelievable doctrines, and "lying wonders" have disfigured the Gospel of Christ. For the removal of these criticism is needed. Let it tear away the parasites that absorb the juices of the tree, hide its beauty, and keep from it the influence of the elements. A great winnowing process is being carried on; the strong winds blow; dust and chaff fill the air and dim the light, so that it is difficult to see things as they really are, and some are bewildered by what is taking place. But be assured that the truth shall not disappear, Christ is here to care for *that;* nothing worth preserving shall be lost. When the wind has abated, and the winnowing is over, and the atmosphere is again clear, the wheat shall all be found then on the threshing floor, and the Master will have it gathered into the garner for the use of His household.

In the last place, the speaker contended that history was on the side of our religion—

The Gospel is no new thing, but has lived for eighteen hundred years. It has seen empires rise and flourish, stumble and fall; and has witnessed the birth and growth, the decay and death, of many systems of philosophy. Unbelief, bold infidelity, tyranny, and persecution have spent their strength in their efforts to destroy it. Ten thousand wild waves have rushed upon this rock, and the effect has always been the same; they come, they fall at its base; and then, broken, shattered, and foaming, they receded—that is all. So shall it ever be. You can forge no chain strong enough to bind the angel of religion; "fetters of brass" shall be as a silken thread; and this celestial being shall smile at all your puny attempts to accomplish the impossible.

The President then resumed his seat amidst deafening cheers, which were taken up again and again.

(By Telegraph.)

Tuesday Night.

To-night's meeting, which has been devoted to the subject of the establishment of English Congregational churches in Wales, has been one of singular interest. The facts, the fervour and the eloquence of Dr. Rees, the Rev. J. Davies, and Mr. Richards, M.P., produced a deep impression on a vast audience, and several liberal contributions were made to the fund.

MARK-LANE.—THIS DAY.

Very little animation was observed here to-day. There were good supplies of both English and foreign wheat, which changed hands slowly at the reduced rates current on Monday last. Fine malting barley was firm and other descriptions were steady. Malt was inactive at about late rates. The arrivals of oats were less. Maize was not active, but prices were supported, especially for sound corn. Beans and peas were steady in value, with a fair enquiry. Flour was quiet and prices in some instances slightly easier.

The Last of the Silent Woman.—The silent woman, who was supposed to be Mary Ann Ardagh, but who refused to give any account of herself, was brought before Sir Benjamin Phillips, at the Guildhall, London, on Thursday, on remand to account for the possession of a carpet-bag, with female wearing apparel, which was supposed to have been stolen. Sir Benjamin Phillips: Do not you think you had better give your name and save yourself a great deal of anxiety? No answer from the prisoner. Sir Benjamin Phillips said: I fear this is a very unfortunate case. I have done all I can to induce this young woman to tell me who she is, and where she comes from, and where she wishes to go, but she will not give any information. It is a very painful case, but I have no alternative but to let her go. There is no complaint of the bag having been stolen, and she will give no account of herself, or tell me how I can help her; I have no alternative but to let her take her bag, and go where she likes. You are discharged. The prisoner then left the court sullenly without saying a word.

management as to the interchange of preaching so much that he himself should much like to follow suit. (Laughter.)

After some remarks from Mr. J. Spicer and a vote of thanks to the chairman, proposed and seconded by Dr. Raleigh and the Rev. J. H. Wilson, the meeting terminated.

CONGREGATIONAL SCHOOL, LEWISHAM.

The ceremony of opening the new wing of the building took place on Tuesday, Oct. 3, when about 200 of the friends of the institution sat down to a collation which was spread in the new dining-hall. Within the last few years the edifice has undergone considerable changes. The central building, which at one time comprised the whole structure, has been supplemented right and left with a wing of equal extent, and ample accommodation is now afforded for 100 boarders. The dormitories are spacious and well ventilated, and the masters' rooms in immediate proximity provide for efficient superintendence. There is an ample provision of well-fitted lavatories, as well as an excellent bath. A spacious schoolroom, dining-hall, class-rooms, study for the principal, wardrobe-rooms, enlarged kitchen accommodation, and the requisite rooms for the family residence of the master, are now comprised in the building as just completed. There is a spacious playground, fitted with swings, &c., as well as a covered playshed for wet weather. S. Morley, Esq., M.P., presided at the *déjeûner*, and when the tables had been cleared, the scholars were admitted, and took their places round the room.

The Chairman, without proposing any toast, asked the company to join him in very heartily wishing the Queen health and happiness. The National Anthem was then sung by the pupils, the company standing.

The Rev. Josiah Viney, hon. secretary, expressed his gratification at seeing so many friends of the school present. Many others were prevented attending by other engagements. He stated that the Congregational School was founded in 1811, and had now attained the respectable age of threescore years; during that time it had received at 120 elections, 493 boys, and about one-fifth of that number on payment, and had thus furnished to some five or six hundred ministers' homes a relief from the burden of education, and to their sons such a training as had given them a start in this life, and had directed them to the way of happiness in the next. The enlargement just completed had been entered upon as the result of pressure from without, so numerous and urgent were the applications for admission, and so general the expressed wish of the best friends of the institution for extension. On the 8th of August, 1870, the committee decided to take measures to obtain plans, tenders, and funds, and on the 7th of March, the memorial stone was laid. The new building was completed without misadventure, and at the same time the older parts were remodelled so as to give greater unity to the institution. The total cost of the alterations was 3,150*l.*, towards which Mr. Hill, of Worcester, had kindly promised 50*l.* so soon as he was assured that this would close the account. The actual deficiency was therefore only 70*l.* The difficulty as to the expense of the building having been so nearly surmounted, the committee had still their anxieties as to the future of the enlarged institution. The addition of twenty boys to their number, making a total of 75 boys in the house, rendered necessary an increase in the annual expenditure to the amount of 600*l.*, the entire number requiring an annual income of 2,250*l.*, a sum easily raised if all the churches would, as among the Wesleyans, furnish an annual or even a biennial collection. The friends of the institution had reason to rejoice in the possession of a principal whose conscientious and painstaking energy (in connection with the valuable aid afforded by his indefatigable partner) had won the esteem, confidence and respect of all who knew him. There was no reason why, if the denomination so willed, Lewisham School should not take a foremost place among the leading educational establishments.

The Chairman congratulated Mr. Viney, and the other prominent members of the committee, on the opening of this building without debt; for the small balance of 70*l.* which was shown would, he trusted, be immediately extinguished, and to this end he was himself prepared to give the sum of 25*l.* (Cheers.) Though there were some men in the ministry who were receiving as much as they were worth, he had no hesitation in saying that, as a whole, the Congregational ministry, judged by any standard, would hold its own against the ministers of any denominational body in the kingdom. (Cheers.) He was glad to be present in aid of this institution, which had been the means of lessening anxieties in some five or six hundred of the homes of such ministers. He concurred with a view that had been expressed, that this school had never yet seemed to take the hold which it deserved upon the Congregational body generally; but he believed that brighter and better days were in store for it. Under the care of Mr. Viney the principal portion of the amount required for the building had already been raised, and he believed that that gentleman would find a large number who were prepared to look at the question of guaranteeing for three or five years a considerable increase in the income of the institution, so that the beds which were now ready for occupation might be at once filled. His own judgment was in favour of introducing to the school the sons of men who are not in the ministry. He had very great misgivings about the school being occupied by ministers' sons only. If a proper scale of admission could be arranged for those who were not sons of ministers, he believed that both classes of scholars would be benefited by the change.

Congratulatory speeches were made by the Revs. T. Binney, Dr. Stoughton, Dr. Ferguson, J. Kennedy, G. Martin, W. Guest, and C. Dukes.

The Rev. T. Rudd, the principal of the institution, proceeded to distribute the prizes, which were awarded as follows:—

Senior Division.—Honoratus, B. J. Snell; 2nd prize, G. S. Harsant; 3rd, H. J. Morison; 4th, D. J. Close; 5th, H. J. Matson; 6th, H. A. Foyster.

Second Division.—1st, G. H. Lock; 2nd, W. Denyer; 3rd, J. S. Prentice; 4th, A. Le Blond.

Junior Division.—1st, W. Harber; 2nd, H. E. Price; 3rd, H. Gooby.

Prizes for Special Subjects.—1st Latin and Greek, G. S. Harsant; 2nd Latin, H. J. Murray. 1st Mathematical, B. J. Snell; 2nd Mathematical, A. Homewood; Scripture, H. J. Morison. English Composition.—1st, G. S. Harsant; 2nd, A. W. Ingram. Good Conduct.—A. W. Ingram, Boys' Prize (awarded by the vote of the boys for generosity, kindness, and goodwill to his schoolfellows out of school hours), B. J. Snell; Writing, Frank McKinnon; Mapping—1st, D. J. Close; 2nd, Frank McKinnon; Junior Latin Prize, F. G. Winter.

Mr. Rudd mentioned that they had sent up from the school ten boys to the Oxford Local Examination, and all of these had passed, three in the first class: B. J. Snell, G. S. Harsant, H. J. Morison. In the third class: H. J. Matson, D. J. Close, H. A. Foyster, A. Homewood, A. Davies, A. H. Ingram, and G. D. Hughes. During the last few years they had sent up from this school to the Oxford Local Examinations no fewer than sixty boys, and out of that number they had had but one failure. (Cheers.)

The Rev. S. McAll addressed the pupils, impressing upon them the value of truth and industry in forming a character which would be the best foundation for success in life.

A vote of thanks to Mr. and Mrs. Rudd were spoken to by Mr. Hitchen, the Rev. J. H. Wilson, the Rev. Ll. Bevan, and the chairman in eulogistic language, and duly acknowledged. Mr. Henry Jeula moved, and Dr. Lockhart seconded, a cordial vote of thanks to the Rev. J. Viney for his unwearied efforts in behalf of the institution. The Rev. J. Viney responded, and proposed a vote of thanks to the chairman, which was seconded by the Rev. I. V. Mummery. The Chairman, in acknowledging the vote of thanks, announced that the subscriptions during the day amounted to 102*l.* 9*s.*, so that Mr. Viney and the committee had realised the object on which they had set their hearts, and the new wing was now open with the whole building free from debt. The Rev. J. Viney subsequently announced that he had received an intimation that their late friend, Mr. Joseph Crane, of Finchley, had bequeathed the sum of 500*l.* to the funds of this institution.

The Rev. A. F. Joscelyne, B.A., has resigned the pastorate of the church and congregation worshipping in Nether chapel, Sheffield.

The Rev. H. Beamish has resigned the pastoral care of the Congregational church, Byfield, Northamptonshire, after nearly four years of laborious and successful work.

Our obituary announces the death of the Rev. Ebenezer Prout, F.G.S., for many years home secretary to the London Missionary Society. Mr. Prout was in his seventieth year. He died at Torquay.

The Rev. J. Emmett Jones, late of Park Chapel, Manchester, has accepted an invitation of the church and congregation worshipping in Hillhouse Congregational Church, Huddersfield, to become their pastor.

Westhoughton, near Bolton.—The Rev. Thos. Sheldon, pastor of the Congregational church in this place, has, on his retirement after five years' ministration, been presented at a tea-meeting with a beautiful and valuable timepiece, as a memorial of the affection and esteem of the church and congregation. Handsome new schoolrooms in connection with the church were opened in October last year.

The Rev. Dr. Vaughan paid his annual visit to his old parishioners at Doncaster on Sunday last, when he was the guest of the present vicar (the Rev. F. Pigou). Dr. Vaughan preached both morning and evening, and the large and beautiful parish church was crowded on both occasions. The mayor and members of the corporation, with other borough officials, attended both services in state.

Richmond. — The Vineyard Congregational Church, Richmond, was reopened, after enlargement, on Thursday, Oct. 5th. In the afternoon, Dr. Stoughton preached to a large congregation, and in the evening the church was crowded to hear Dr. Raleigh. Between services a numerous company took tea in the spacious schoolroom, which was tastefully decorated with ivy and flowers. The collections were liberal, and some of the ladies presented the pastor, the Rev. G. S. Ingram, with an elegantly-bound pulpit Bible and hymn-book for the occasion. The architect, Mr. William Burnet, of London, has displayed much good taste in the interior enlargement of the building, as well as in the new porch erected in the front of it. The increased accommodation now afforded will be of advantage to the Nonconformists in this beautiful suburb of the metropolis.

Christ Church, Aston, Birmingham.—On Sunday, October 1st, the Rev. W. Walters, late of Newcastle-on-Tyne, commenced his ministry here. On the following Tuesday a large number of the ministers of the town assembled at tea to welcome Mr. Walters to Birmingham, after which a public recognition service was held in the church. Mr. Cooper, one of the deacons, occupied the chair, and on the platform were the Revs. S. Thodey Allen, R. Ann, T. Anthony, B.A., J. J. Brown, B. Bird, W. F. Callaway, W. L. Giles, W. J. Henderson, G. Ingall, G. B. Johnson, G. H. Malins, T. McLean, W. Scriven, J. Shillito, F. Stephens, and B. Worton. The meeting was opened with singing, reading of the Scriptures, and prayer. The Secretary read letters from the following gentlemen apologising for their absence and expressive of the satisfaction and pleasure they felt that the services of so able a minister as Mr. Walters had been secured:—Revs. R. W. Dale, J. Lord, J. Harrison, L. H. Parsons, H. J. Heathcote, A. O'Neill, W. Middlemore, Esq. It was stated that Mr. Vince was absent through illness, and J. S. Wright, Esq., was prevented from being present by a prior engagement. The chairman in addressing Mr. Walters, said it was his privilege on behalf of the church and congregation to give him the right hand of fellowship, to express their thankfulness that he had seen fit to take the oversight of this people, and to say that they hoped that under God his future labours would be crowned with success. The Rev. J. J. Brown then delivered the address to Mr. Walters. He said that on behalf of the two sections of the Free church in the town, the Congregationalists and Baptists, he most heartily welcomed Mr. Walters to Birmingham. Some of them had known Mr. Walters personally for many years, and most of them had known him by reputation. It was not as a new and untried man, or a young man, that he came among them, but as one whom God had richly and variously blessed. Mr. Walters afterwards addressed the meeting. Only a week he said had elapsed since he addressed another meeting, taking leave of friends whom he had known and lived amongst for upwards of eleven years, with whom he had co-operated in Christian work. Separating himself from his old flock was painful, and he had yet hardly realised the fact that he stood before a new flock. He thanked his congregation and the ministers heartily for the manner in which they had received him, and trusted that he himself would be able to work with all who loved the Lord Jesus Christ in sincerity, and that the Lord would grant to them His own spirit. The Rev. F. Stephens, Independent, also formerly of Newcastle-on-Tyne, then offered prayer for the new pastor. The Rev. G. B. Johnson, Independent, delivered an earnest and eloquent address to the church. The Rev. W. L. Giles then offered prayer for the church. The interesting proceedings terminated with the benediction.

Postscript.

Wednesday, Oct. 11, 1871.

THE CONGREGATIONAL UNION AT SWANSEA.

(*From our own Correspondent.*)

Swansea, Tuesday Afternoon.

When the Congregationalists of Aberdare invited the Congregational Union to hold the autumnal meeting at that place in 1859, it was thought that they had done a plucky and somewhat risky thing, and the very fact gave zest, if not romance, to the whole proceedings. Swansea, with its large population and its thirty-nine Nonconformist chapels, is in a different position from Aberdare; but this autumnal meeting, which promises to be a great success, will owe its success in part to the fact that it is held in Wales, which has novelty for many Englishmen, and, of course, has a magnetic influence on Welshmen.

At present all has gone well and hopefully. The sun has been shining brilliantly, and that is something; for who that has known smoky Swansea in wet weather would have spent four rainy days there with any complacency? Then the numbers present are equal to those of any previous autumnal gathering, and more, I believe, than were at Plymouth.

The proceedings commenced last night with a service at the new English Congregational Church, of which the Rev. Thomas Jones, the chairman of the assembly this year, is minister—and I suppose that fact determined the choice of the spot, for it is certainly too small for the numbers seeking admission. Last night, when the Rev. R. W. Dale preached, it was crowded to excess, and as many must have been shut out as admitted. Fortunately, Mr. Dale's commanding voice enabled all who could get within the doors to hear him perfectly, if not in comfort, and the large audience listened to him with the profoundest attention for about an hour and thirty-five minutes. Taking as his text the 122nd Psalm, commencing, "I was glad when they said unto me, Let us go into the house of the Lord," he urged that the object of public worship was not mere worship, nor preaching, nor the promotion of devout feeling, but the promotion of that community of Chris-

tian feeling, and the diffusion of those spiritual blessings, which could never be realised by isolated worship. He insisted that there should be more anxiety for the common good than sometimes characterised Christian worship, and that the power of the Church, as a means of diffusing blessing throughout the community, should be distinctly felt in its public assemblies. He at the same time admitted the need for improvement in the modes of worship, and thought that there was required more of freedom, and greater room for the development of the special powers of individuals and of communities. Finally, adverting to the changes taking place in European opinion, and to the approach of yet greater revolutions, he insisted that it was the Church which should be looked to as the saviour of society from the perils by which it was threatened. The discourse was, in fact, an address rather than a sermon, and that gave to the speaker a degree of freedom which added much to its force, and seemed to be highly appreciated by the listeners.

This morning the church was once more packed to its fullest extent, and when the Rev. Thomas Jones had fairly commenced his address, it seemed as though the audience had been compressed into one listening mass. Occupying his own pulpit, and surrounded by so many of his countrymen, Mr. Jones was evidently more at home than he was in Finsbury Chapel last May, and if he was more discursive, he was enabled with greater effectiveness to display his peculiar powers. Grave and impressive, and full of poetry, as he always is, there was a play of humour throughout his freely spoken speech, which made it seem comparatively brief. As in May he discoursed on the work of the preacher, so now he spoke of the work of the church; and then, after describing the characteristics of a true and living church, which by its life and action could refute scepticism as no mere argument could, he reached a climax in his description of the Welsh preaching and Church life of years gone by, until he at length burst into Welsh—to the great amusement of the English, and the intense delight of the Welsh portion of his audience. He, however, did full justice to the best characteristics of English Church life, and recommended some things for the imitation of Welshmen, whom he, at the same time, implored to be what they were, and not, by seeking to be Englishmen, to lose their hold, and gain no new power.

To one Welshman succeeded another—the Rev. David Thomas, of Bristol, whose paper on "The supply of candidates for the Christian ministry," was evidently anticipated with much interest, and who was heard with a degree of attention seldom accorded to one who follows the chairman's address. Adverting to the admitted dearth of ministers adapted to the growing wants of the times, he suggested that one of the means of supplying the deficiency would be the influencing of public sentiment in regard to the importance of the office; while that sentiment would be further sustained if the ministry were more adequately supported. Men fitted for the work should be sought out and encouraged to it. Individuals might do much in this direction, instead of being simply anxious that young men should prosper in trade or in professions, and the late Thomas Wilson was referred to as a model in this respect. A responsibility also rested on parents, in regard to both their own estimate of the ministry and their desire that their children should give themselves to the work of saving souls. Ministers also should give greater prominence to the subject, and, above all, should commend the ministry by the power and beauty of a holy life. The closing passages on this topic were characterised by much impressiveness; the speaker expressing his belief that successors would be found for the great and good preachers of the past if both men and churches were faithful to their trust.

Professor Charlton, of Plymouth, followed, and, in his remarks, he insisted on the necessity of special fitness for the ministry, and said that mistakes were sometimes made in discouraging men because they were not men of the ordinary type.

Dr. Mullens, in proposing that both the chairman and Mr. Thomas should be asked to place their papers at the disposal of the Union, said that churches and associations should at times make it a matter of special prayer, that they might be able to select men, gifted and full of grace, for the ministerial office.

The motion having been seconded by the Rev. A. Hannay, was carried by acclamation, and then

The Rev. J. Pillans proposed a motion expressing great satisfaction at the settlement of the Alabama question by the Joint High Commission, as well as a hope that support would be given to the motion of Mr. Richard, M.P., in favour of international arbitration. This was seconded by the Rev. T. Gasquoine, of Oswestry, and, before it was put,

Mr. Richard, M.P., rose, and was most warmly received. He was grateful to the Union for placing the subject on its programme; for his notice would need support, submitted as it would be to an assembly, half the members of which were, directly or relatively, interested in keeping up the war spirit. He urged that petitions should be signed, and communications on the subject be addressed to members of Parliament by Nonconformists everywhere.

The motion was unanimously carried; as was also a motion accepting the invitation from Nottingham to hold the autumnal meeting there.

This completed the business of the morning; dinner following—or rather dinners, for, in consequence of the numbers, it was necessary to divide the members into two parties; one of them preceding the other.

To-night the claims of the English-speaking population of Wales are to be advocated. To-morrow the new constitution is to be considered; and on Thursday the education question, and, no doubt, there will then be more debating, and, probably, less unanimity then has hitherto characterised the proceedings.

THE CHAIRMAN'S ADDRESS.

The Rev. Thomas Jones, who was most cordially received, delivered the inaugural address, which was as remarkable for its fervid eloquence, deep research, and genial wit, as it was for its impassioned tone of earnestness, historical and biblical illustration, and truly Christian liberality. At the outset, he referred to the cessation of authority in matters of belief—even in Rome. The citadel of our faith is assailed on all sides. Complaint too was made that there are false friends within the sacred enclosure, and many Christians were in great fear. While, however, they were assured that the "foundation of God standeth sure," they might sympathise with the anxious desire of good men for the preservation of the Gospel of Jesus Christ.

For consider what a momentous question this is concerning the truth of our religion. How helpless we are if it is not true! Extinguish the light which Christ has imparted, and hold in your hand the torch of philosophy, and then gaze steadfastly into the black abyss expanded before you. What can you make of it? You'll behold the many gods of the ancient heathen, or the no-god of the modern atheist; or, with the fatalist, you'll see senseless power and blind necessity; or, like the materialist, you'll perceive nothing but matter, organic and inorganic; or, it may be, the vision of the idealistic Pantheist will pass before you, revealing nought but spirit—one infinite and eternal spirit manifesting himself to himself in different ways, and in whom all infinite beings disappear as the wave-forms are lost in the immensity of the ocean. This is intellectual confusion — mental distraction. (Loud applause.) Again, if the Gospel be not true, our hope is gone, and "we are of all men most miserable." The Saviour, so divine, so human, so great and yet so humble—who has been loved, and trusted, and praised in life and death by countless millions of human beings, has no existence, and never did exist. The heaven, the home of the pilgrim spirits—"the saints' everlasting rest," of which we have thought so much, and to which amid the tribulations of the present life we turn, as by a divine instinct, is not a reality, but the utopia of man's imagination. And the blessed dead—the dear departed ones — we did hope to meet them again after the long separation; but this can never be if the Gospel is not true, for they have ceased to exist, and their portion is in the black abyss of annihilation. Prophets, apostles, preachers, poets, Christian philosophers, and martyrs of the church, ye were all mistaken! But why appeal to you? You hear us not, for you sleep the sleep of endless death. This is thick darkness—nethermost night—eternal despair! Considering these things, it is no wonder if Christian people fear lest the Gospel should be extinguished. (Applause.) The speaker then went on to show, on the other hand, that the inquiring and sceptical spirit of the age may lead to a more excellent state of mind—deeper insight into the things of God, a firmer grasp of spiritual realities, a wider faith; and a more Divine worship may, and he trusted would result from the questioning of these times. Christianity is capable of manifold developments; no one age, or century, or millenium can understand it in all its bearings.

The speaker considered that enlightened men of the present time had a fuller, clearer, and more comprehensive view of the Gospel than was given to the Christian fathers, the Reformers of the sixteenth century, and the Puritans of the seventeenth; and coming generations would discover new glories which they saw not. He then went on to inquire how should the Church of Christ conduct herself. What answer could she give to the questions of the age?—

It is very certain that no mere intellectual answer that the Church could give will satisfy a sceptical world. Innumerable books have been written for this purpose, and the spirit of writing has not yet deserted us. The land was filled with them, but whilst he did not for a moment wish to depreciate them, still he contended that even the greatest and the best fail to destroy the scepticism and the infidelity of our time. Complete scepticism is the winter of the mind, the time of frost and snow and ice, and nothing but the coming of summer can produce the needed change. (Applause.) The Saviour met the question of His day by appealing to the sinlessness and perfection of His character as an evidence that He came from God. The Church must give the same reply—she must show by her character that she is the Church of God—her divine life among men must prove her divine origin. The ideal church of the New Testament must be characterised by spirituality and holiness; she should grow up to this divine standard, and make real and visible the character given to her in the Word of God. An ignorant church cannot be "the light of the world"—an impure church is too feeble to contend for the faith—a worldly church cannot teach self-denial. Satan could not reprove Satan, but a holy spiritual church is embodied power, the spirit of Christianity incarnate, which, by its own evidence, is the light of heaven in a dark world. (Applause.)

After elaborating this part of his subject by reference to the Church of England, the Free Churches, &c., and paying a just tribute to their efforts, the chairman insisted that there was no unity, although much uniformity—

The true Church must be one within herself, recognise her unity in Christ, and make it evident to the world. Uniformity was opposed to the nature of spiritual life. Life is one, but it has many and subtle methods of manifesting itself. The religious life is ever the same. You may hear its voice in the hearty songs of the peasant congregation, and in the lofty tones of cathedral praise. It builds synagogues as well as temples. It glitters in the solid theology of the logical divine, and it is present in the fluid sentiment of the æsthetic Christian. It is expressed in the simple prayer of the penitent publican, and it bursts from the united Church in words more majestic than the sound of *nature*. (Applause.) What the Church wanted was not uniformity, but "the unity of the spirit in the bond of peace." This would put an end to all unkind speaking—it would be the genial breath of summer rather than the fierce blasts of the winter storm. It would, again, destroy the envyings and jealousies and rivalries that too often exist amongst Christians. Good works must shown by the Church and its ministers. Ministers were but human; but was it not the same with other professions? All who paint were not great artists. Was not the spirit of dulness often present in the speeches of our senators? With all their shortcomings as a body, he considered that they were faithful and earnest men, doing their duty in a brave and manly way, who could embrace the world and warm it by the fire of their love. (Continued applause.) A holy passion for saving men from sin is the right test whereby all churches should be tried. The holier the Church was, the nearer would she be to the people. He had no fear as to the future. He dreaded not the investigations of science. There was no real cause for alarm. Science had no evil intentions. Religion being old as humanity, should rather sympathise with science, for science was like most youths, who had more daring than wisdom, more presumption than experience, and therefore wanting in those qualities of reverence produced by a "multitude of years." The Gospel welcomes knowledge; light is its true element; it delights in the noonday splendour. (Applause.) Neither should the Church fear natural knowledge, nor the free criticism of our time; criticism is necessary. As creepers grow up around an ancient tree, encircle the trunk, encumber the boughs, and weave themselves among the branches, so human additions have been made to the Christianity of the New Testament. Arrogant priesthoods, foolish traditions, senseless ceremonies, unbelievable doctrines, and "lying wonders" have disfigured the Gospel of Christ. For the removal of these criticism is needed. Let it tear away the parasites that absorb the juices of the tree, hide its beauty, and keep from it the influence of the elements. A great winnowing process is being carried on; the strong winds blow; dust and chaff fill the air and dim the light, so that it is difficult to see things as they really are, and some are bewildered by what is taking place. But be assured that the truth shall not disappear, Christ is here to care for *that*; nothing worth preserving shall be lost. When the wind has abated, and the winnowing is over, and the atmosphere is again clear, the wheat shall all be found then on the threshing floor, and the Master will have it gathered into the garner for the use of His household.

In the last place, the speaker contended that history was on the side of our religion—

The Gospel is no new thing, but has lived for eighteen hundred years. It has seen empires rise and flourish, stumble and fall; and has witnessed the birth and growth, the decay and death, of many systems of philosophy. Unbelief, bold infidelity, tyranny, and persecution have spent their strength in their efforts to destroy it. Ten thousand wild waves have rushed upon this rock, and the effect has always been the same; they come, they fall at its base; and then, broken, shattered, and foaming, they receded—that is all. So shall it ever be. You can forge no chain strong enough to bind the angel of religion; "fetters of brass" shall be as a silken thread; and this celestial being shall smile at all your puny attempts to accomplish the impossible.

The President then resumed his seat amidst deafening cheers, which were taken up again and again.

(By Telegraph.)

Tuesday Night.

To-night's meeting, which has been devoted to the subject of the establishment of English Congregational churches in Wales, has been one of singular interest. The facts, the fervour and the eloquence of Dr. Rees, the Rev. J. Davies, and Mr. Richards, M.P., produced a deep impression on a vast audience, and several liberal contributions were made to the fund.

MARK-LANE.—THIS DAY.

Very little animation was observed here to-day. There were good supplies of both English and foreign wheat, which changed hands slowly at the reduced rates current on Monday last. Fine malting barley was firm and other descriptions were steady. Malt was inactive at about late rates. The arrivals of oats were less. Maize was not active, but prices were supported, especially for sound corn. Beans and peas were steady in value, with a fair enquiry. Flour was quiet and prices in some instances slightly easier.

The Last of the Silent Woman.—The silent woman, who was supposed to be Mary Ann Ardagh, but who refused to give any account of herself, was brought before Sir Benjamin Phillips, at the Guildhall, London, on Thursday, on remand to account for the possession of a carpet-bag, with female wearing apparel, which was supposed to have been stolen. Sir Benjamin Phillips: Do not you think you had better give your name and save yourself a great deal of anxiety? No answer from the prisoner. Sir Benjamin Phillips said: I fear this is a very unfortunate case. I have done all I can to induce this young woman to tell me who she is, and where she comes from, and where she wishes to go, but she will not give any information. It is a very painful case, but I have no alternative but to let her go. There is no complaint of the bag having been stolen, and she will give no account of herself, or tell me how I can help her; I have no alternative but to let her take her bag, and go where she likes. You are discharged. The prisoner then left the court sullenly without saying a word.

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The Nonconformist.

WEDNESDAY, OCTOBER 11, 1871.

SUMMARY.

America can, unhappily, lay claim to having produced a conflagration hardly exceeded in its destructive effects by the Great Fire of London. The larger part of Chicago, the most flourishing city of the American Union, has been laid in ashes by a devastating fire, which broke out on Sunday, and, fanned by a gale of wind, was only extinguished yesterday morning. An area four miles long and one broad, lately covered with houses, mostly made of wood, is now a heap of ruins. The destruction of property is roughly estimated at some twenty millions sterling, and there has been great loss of life, thousands are homeless; and in this city on the banks of Lake Michigan with a river close by the supply of water failed at the critical moment. The rain at length did what the firemen had not the means of accomplishing. "Thousands of buildings are destroyed; among them are all the banks, the railway depots, the court-house, the waterworks, and the principal hotel and stores, six grain elevators, and a multitude of private dwelling-houses." All the western and northern towns are vying with each other in practical sympathy with the sufferers, and the President has ordered military stores of food and clothing to be sent to their relief. Chicago, the great trading city of the West, contained in 1840, 5,000 inhabitants; but so rapid has been its growth that in 1870 the population was over a quarter of a million. Notwithstanding this great and almost unprecedented calamity, the city will, we doubt not, soon rise again from its ashes. Its results threaten to be national. The great fire of Chicago has created quite a panic at New York, where the insurance offices will be serious sufferers, and is likely, "both in its financial and commercial bearings, to prove more disastrous than any ever known in the world."

The result of the elections to the French Councils-General — local bodies, the duties of which are non-political, and which have been heretofore under the thumb of the prefect—is hardly what was expected. The occasion for giving such elections a political bias was too tempting to be neglected. Each of the four parties, Republican, Legitimist, Orleanist, and Bonapartist, unfurled its flag. As usual, the party of the Government—*quasi*-Republican, let us say—has been generally successful—the rural electors having been too well drilled to go into opposition—and the signs of the threatened Bonapartist reaction are not very obvious. Most of the Imperialist candidates, even those in Corsica, were beaten. Still there *is* a reaction in favour of the late *régime*. In Paris the *bourgeoisie* sigh for a return of the prosperity and splendour of the Empire, and even of the despotism which repressed disorder and saved them from the trouble of self-government. The Parisians are not content unless they see some one sitting on the safety-valve; and the Communists, wearied of strife and hoping for a general amnesty, side with the shopkeepers. Paris, however, is not France. This is the sad picture given of the French capital by the correspondent of the *Times*:—

> It suffices to have been away from Paris for a fortnight, to come back and find it changed morally and politically. In fifteen days this most volatile of cities can pass into a new phase—seldom, unfortunately, one for the better. The tendency is generally downwards. So far from looking back to the luxury, extravagance, and vice, which characterised Parisian life during the Imperial *régime*, with shame and repentance, the population which wept tears of joy on the 4th of September because a national disaster had rid them of their ruler, are now beginning to sigh for the palmy days when the wealth and wickedness of Europe centered here, when a general and widespread corruption made money circulate, and paved the way for the Commune. The stern virtues of the Republic require to be exercised and appreciated by Republicans, and, as we are avowedly a "Republic without Republicans," we do not relish the practical working of the system. What we should really like would be all the social licence of the Empire with the political licence of a Republic; but that is a combination which seems impossible, so we are ready to sacrifice the latter and revert to our old love. For these reasons there is a very general impression beginning to prevail that the Chamber, when it does meet, will meet only to part.

The writer expresses his belief that France has more to hope for from her Councils-General than her National Assembly, and that when the crisis comes, "and the individual, whoever he may be—probably a general—who will then endeavour to force a *plébiscite* down the popular throat at the point of the bayonet, under the pretence of keeping order till the nation is consulted," these local bodies may be able to interpose with effect.

From a brilliant provincial tour the young King of Spain returned to Madrid to encounter the anxieties of a Ministerial crisis. The Zorilla Cabinet, founded on a thoroughly Liberal basis, fell by a combination of other parties in the Cortes, and has been succeeded by a Government composed of different men, but professing the same principles. Spain has got rid of military pronunciamentos, but not of political intrigue and corruption. The Malcampo Ministry is apparently not destined to long life, and is hardly strong enough to carry out the reforms and economies urgently required by the country, against the powerful array of vested interests that oppose it. Spain is, however, making rapid progress in material development, and fears no fresh revolutions; and spite of political strife and intrigue is disposed to "rest and be thankful" under the present monarchical *régime*.

The engineers' strike at Newcastle is happily at an end. The moderate terms proposed by the men, through Mr. Mundella, M.P., were rejected by the masters, and the negotiations were broken off. But two neutral gentlemen thought they saw the germs of a settlement in the discussions that had taken place, and in the course of a few hours they obtained the provisional assent of both parties to an arrangement which concedes the nine-hours principle (after the 1st of January), without an abatement of wages, which are to be paid by the hour, allows overtime, and requires adequate notice of any proposed changes. The plan has been elaborated and formally accepted, and the men have returned to work.

We have not space this week to refer at length to the Social Science Congress at Leeds, which will be brought to a close this evening. The set addresses, and the papers and discussions in the sections have been of more than ordinary interest.

CABINET COUNCILS AND FUTURE POLICY.

The time is very close at hand when the first of a series of autumnal Cabinet Councils will be held. We are given to understand that at these earlier meetings, a rough outline of the programme for the next session is usually agreed upon. The political situation, it may be supposed, is carefully scanned. The great measures to be introduced to Parliament are selected. The Ministers to whose care they are to be entrusted are designated, and, it may safely be taken for granted, past mistakes are reviewed, and some understanding arrived at as to how they may be avoided for the future. The country is, of course, deeply interested in the spirit which governs, and in the results which are determined by, these preliminary Cabinet Councils—none the less so on account of the secresy which shrouds their proceedings. There are few, perhaps, who take an intelligent part in public affairs, who would not gladly avail themselves of an opportunity, if one should occur, of tendering advice as to things fitting to be done or left undone—for most of us look at the proximate future from a different standpoint. It is but fair, however, to bear in mind, that as Her Majesty's Ministers possess, or ought to posses, the fullest and most varied information, and take upon themselves the heaviest share of responsibility, so, large allowance ought to be made on both accounts when their decisions are found to baulk, in some matters, public expectation.

We shall not be guilty of presuming to indicate any opinion of ours as to the leading measures which might, with most propriety, be brought forward by the present Liberal Government next session, nor as to the order in which they should have precedence. We will only venture to express our hope that they will not be too many to be thoroughly discussed without an unreasonable demand upon the time and strength of the people's representatives. There are, however, one or two points on which we shall take the liberty of expressing a wish which we know to be shared by many others. The first relates to a matter of procedure, which, nevertheless, as such, involves a really political issue. We allude to what may be described as the minor legislation of the Administration. The shoals of Government bills sent up by the different departments in the course of a session, and hungrily waiting month after month to eat up the small hours of the morning, create not only a nuisance, but, oftentimes, occasions of party insubordination, extremely damaging to the Ministry. It has happened sometimes, that when the graver difficulties of national policy require the wariest walking on the part of members anxious to give their general support to the Government, some silly little meddling bill, devised, it must be presumed, by a whippersnapper in office, is found lurking among the orders of the day. Of course, it gets to be discovered by those whose interests it most nearly and most gratuitously touches, and excites agitation within certain circles in every constituent body. Mr. Gladstone ought to keep a strict watch over these departmental embryos, and not allow allow them to see the light, unless he also sees "the reason why." We could enumerate a full score of them which tried last session to dodge their passage through the House after midnight. They were bad enough in themselves, but they were worse in the irritation they produced in the minds of those whose duty required them to be on the watch. The Premier ought not to lend his countenance to such things. They do untold mischief to the spirit and cheerful discipline of the party which he leads. Let him give the word now, and the subordinate members of his Administration will perhaps see the policy of practising a discreet abstinence.

There is another subject on which we will offer a suggestion. No one is more fully aware than the head of the present Cabinet that the party which sits behind him is not in all respects homogeneous. There is a more advanced, and a less advanced, section; and of the former nearly everyone is pledged to the principle of religious equality. Well, they do not expect the First Lord of the Treasury to go to their length in the development of that principle. They have not asked it, nor have they rested their allegiance to their party upon his doing so. But, on the other hand, they have some right to claim that legislation in further support of, and with a view to strengthen, the Church Establishment in this country, should not be able to command, as it usually has done, the somewhat obtrusive assistance of the Government. The relation in which the Nonconformists stand to Her Majesty's Ministers has been severely strained of late. The former, certainly, have not made unreasonable demands on the latter. Nevertheless, they feel that under the auspices of an Administration they worked hard to put into power, the cause they have at heart is losing ground, instead of gaining it. Somehow or other, nothing recently sanctioned by the Government has indicated a desire to consult the known views and wishes of its Dissenting supporters. The Endowed Schools Act, for instance, is being worked by the commissioners in a spirit of favouritism to the Church of England, a proof of which is on every scheme they bring out, but, as usual, they are all "approved" by the Education Department. The same may be said of the Elementary Education Act. One sees in these and similar things symptoms of entire disregard of feelings which ought to have a little consideration vouchsafed to them. We hope this matter will have some of the attention of the Cabinet before another session. We do not ask for great legislative measures in the interest of Nonconformists. What we want is a better and more loyal spirit. We are ready to give as well as take—but we cannot consent to give all and take nothing, or something worse than nothing. There must be some show of reciprocity. If, instead of being equal in every direction, pressure is restricted to one part only, the tie which unites us to the Liberal party will soon be snapped asunder.

"THE VENOMOUS MALICE OF NONCONFORMISTS."

That Mr. Forster should have won the hearty and enthusiastic approval of the *Standard* is an honour which we trust he will duly appreciate. For ourselves, if we may venture to speak for the friends of religious equality gene-

rally, we have succeeded in drawing from our contemporary a "screamer," which we hope has been a comfort to him. "Unscrupulous violence and unprincipled party spirit," "virulence," "enraged faction," "venomous malice" are a few of the expletives by which he has endeavoured, in accordance with the advice of the Quaker to the swearing captain, "to get all that bad stuff out of him." Now we are very unwilling to discuss the controversy about denominational schools as a question between "Church and Dissent." We have always insisted that it is a question between two sects and the nation. But lest any of our tender-hearted friends should feel their generous sentiments touched by the piteous or indignant appeals, which are now being made on behalf of the poor persecuted Church, we do ask them to refresh their memories concerning the history of attempts made within the present century to secure a system of national education.

When Mr. Whitbread propounded his ideas on the subject in 1807, he was careful to provide that "the interests of the Establishment should be strictly guarded." But the then Archbishop of Canterbury complained in the House of Lords that the scheme "left little or no control to the minister of the parish"; that it tended to "subvert the first principles of education in this country, which had hitherto been, and he trusted would continue to be, under the control and auspices of the Establishment." Of course, under so potent a curse, the bill was doomed. In 1816, Lord (then Mr.) Brougham took up the question, and after a Parliamentary inquiry, which showed that in London alone there were 120,000 uninstructed children, he also brought forward a plan for national education. We should be doing Brougham injustice to suppose that he was personally hampered by religious prejudices. But he thought it necessary to provide that all teachers should be members of the Established Church, and even laid down a sacramental test. Nonconformists, no doubt, opposed this bill; but even the *Standard* would scarcely now accuse them of "venomous malice" in doing so. In 1837 Brougham made another attempt, but with no better success, and from very much the same cause. The year 1843 brought the next educational crisis; and many middle-aged people will recall how it was in the agitation of that time that their early youth awoke to a sense of the religious inequalities associated with "our glorious constitution." Of seven school trustees in every district, the clergyman and the two churchwardens were *ex officio* to form three. Speaking of this scheme Miss Martineau, in her History, is disposed to censure the action of Nonconformists. But we imagine most candid minds would now apply to that time the remark which she makes of an earlier period; that "religious liberty could not become understood but by improved general education; and general education could not be had for want of religious liberty."

From that time to 1870 the country was grumblingly content with a make-shift system, according to which the annual doles of the Committee of Council grew ponderously great, and always with an evident gravitation to schools of the dominant Church. And if the progress of the Elementary Education Bill through Parliament be considered, there is too much reason for believing that, like Whitbread in 1807 and Brougham in 1820, the promoters of the measure thought that their best hope of success lay in not only deprecating the hostility, but pandering to the pretensions of the Establishment. The rejection of amendments like those of Messrs. Richard and Jacob Bright; the proposition to subsidise denominational schools out of the rates; the compromise by which the Government grant-in-aid was raised; the six months of grace allowed to applications for building grants; and the lavishness with which they have been met;—are all, to say the least, illustrations of the disposition, which has characterised the Government, to recognise to vested interests of ecclesiasticism in the nation's schools. Nor is the force of this observation at all substantially impaired by the fact that these liberal arrangements theoretically extended to undenominational schools as well. The motives that excite sectarian zeal were measured, and as there was hardly any likelihood that "British schools" would care much to supplant Board schools, it was well understood that the lion's share of the spoils from the public purse would fall to Anglicans. Whether that was right or wrong we are not now enquiring. We only contend that whatever vested interests the denominational school system may be supposed to possess, they have been valued by the Government at a very high price, and the most ample compensation has been made. If, then, in addition to all this, it is to be demanded that sectarian schools shall be made absolutely independent of voluntary subscriptions, and shall be allowed to draw on the rates for the support of a denominational propaganda amongst the non-paying population, we think that those Englishmen of all sects and of no sect, who have hitherto been jealously excluded from their proper influence on national education have a perfect right—nay ought, to feel it a sacred duty to protest and resist.

But, farther, it is very common to assume that if the Ecclesiastical party have been specially privileged in regard to all arrangements for national education, it is an advantage which they have justly earned by their pre-eminent devotion to the cause. Thus the *Spectator* speaks, with conventional pathos, of "the denominational schools which bore all the burden and heat of the day of educational reform." And our irate contemporary whom our "venomous malice" has so disturbed, talks of "the denominational schools being almost always Church schools, inasmuch as the Church has been far more zealous in the cause of education than the Dissenters." Now, we believe that Nonconformists generally, throughout all the recent educational controversies, have shown every desire to do justice to the self-sacrificing efforts of country parsons and the praiseworthy activity of town incumbents. But if we are to be taunted with the disproportionate results of unsectarian effort in weary competition with a huge monopoly, and if our comparative failure is to be made a reason for handing over the future, as well as the past, to ecclesiastical supremacy, it may surely be well to recall "the burden and heat" of the days gone by, and to ask to whom they were most hot and burdensome—to whom richest in facility and opportunity?

Passing by the general habit of mind, coming down from times of persecution, and which made it at the beginning of the century, as we have seen, a foregone conclusion, that the education of the people was the rightful function of the Church—passing by the fact that Nonconformists maintained their own churches out of their pockets, while their richer fellow-countrymen were for the most part freed from this burden; let us just consider one or two features in the history of the two educational societies—the National, and the British and Foreign School Society. They were both founded within a few years of each other, the latter, in the form of the Lancasterian Society, preceding, and, no doubt, suggesting the former. The British and Foreign Society showed itself from the first comparatively indifferent to sectarian purposes. Throwing its schools open to all sects alike, making no distinction between Church and Dissent, and excluding catechisms and formularies, it gave the pattern according to which our new board schools have been designed. The principle of the other society is sufficiently shown in the words of its first report, "that the national religion of the country should be made the foundation of national education, which should be the first and chief thing taught to the poor, according to the excellent 'Liturgy and Catechism' provided by our Church for that purpose." In those times such an idea of national education was not unnatural; nor should we complain of the opposition thus set up to the broader ideas of the older society, had the two enterprises been left to such a process of natural selection as would have secured the survival of the fittest. But the generous freedom of the unsectarian schools was made the object of fierce invective by the clergy; and though half the children in these schools usually belonged to the Church, the effort was represented as an instance, in effect, of "the venemous malice of Nonconformists." It is true that the novelty and success of these schools attracted aristocratic curiosity, and that even Royalty subscribed to them. But this was nothing to the patronage that awaited the narrower scheme of the National Society. The "first gentleman in Europe" became its patron; archbishops and bishops became members. Episcopal action stirred up the clergy in every diocese; and when in 1823 the funds were at a low ebb, the King wrote a Royal letter, addressing it through the archbishops and bishops to the parochial clergy, whereupon 27,000*l.* poured in at once. Another Royal letter from William IV. produced nearly the like amount. And when Government grants began to be given in support of education, it will easily be understood that the National Society had been put in a position to obtain the largest share.

These are but a few illustrations of the manner in which ecclesiastical zeal for education has been shown. And we think we may fairly claim,—we will not say for Dissenters but—for the non-ecclesiastical party, that while their efforts have been made under the most grievous disadvantages, they have at least set before themselves an ideal at once more generous and more just. They have earned the right to resist at the first opportunity the extension of sectarian teaching at the expense of the nation. And neither the supercilious "pooh-pooh" of onlookers like the *Spectator*, nor the fine frenzy of such opponents as the *Standard*, is in the least likely to restrain them.

Finally, if it be "venomous malice" which leads Nonconformists to think that the State does no wrong in offering the poor parent free instruction for his children in things secular, and leaving him to his Church for religious teaching; what shall we say of the innumerable instances in which children whose parents were willing to pay for their instruction, have been shut out from the only accessible school, except on condition of their coming to church on Sundays? What shall we say of the strenuous opposition which the "Conscience Clause" excited amongst the very party who now affect to be the champions of conscience rights? Where is the Nonconformist Sunday-school teacher in any country district, who has not mourned the loss of scholars forced from him against their wills by the imperious condition which the parson imposed upon their only chance of secular instruction? Who ever heard of the conscience rights of pauper children, sent at the discretion of the guardians to school? No; the conscience of the poor parent was an unknown quantity then, in the good old times so recently passed away. How is it that its value is so suddenly discovered now by the very people who most obstinately ignored it? When we reflect that the very party, and often indeed the very men, who once scorned to relax their priestly tyranny, though entreated sometimes even with tears, are now trying to make the conscience, which they outraged while they dared, to serve them as the last rallying cry of sectarian greed, we feel an indignation too deep and lasting to find satisfaction in any strength of language; an indignation which, shared as we know it is by the bone and sinew of the Liberal party, may threaten much more than the paltry provision for relieving the pockets of sectarian zealots at the expense of the nation, as set forth in Clause 25.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

VIRGINIAN NOTES.

I stayed for several weeks in Charlotte county, Virginia, about ten miles from Roanoke, celebrated as the residence of the late statesman, John Randolph, who is buried there. The whole district is full of anecdote about Randolph, who was as eccentric as he was great. One of the best stories I heard was the following: While Mr. Randolph was paying his addresses to a certain young lady, the mamma of his *fiancée* ventured one day to hint that a marriage settlement would be desirable; whereupon he jumped up and said, "Madam, it is not my purpose to purchase a wife. When I desire to buy a wife, I shall go to the cheapest market—I shall go to Africa." He then rushed away, and the lady that loved him saw him no more. Mr. Randolph was a large slaveholder, but when he died he left all his slaves their freedom, and they were all comfortably settled in Ohio at the cost of his estate. The memory of John Randolph of Roanoke—as he always subscribed himself—is revered as that of one of the greatest statesmen reared by Virginia—"the mother of statesmen."

I have never believed in the goodness of the people in "the good old times." Charles Reade says in "A Terrible Temptation," that if there was no cheating then, it was because the people didn't know how to do it. The more I see of the world, the more I am convinced that things are gradually improving. Here is a story which shows how much clergymen knew about religion a century or so ago:—When John Wesley came to North Carolina, he began to preach the doctrine that men must be *converted*. It is a strange illustration of the prevalent ideas of religion at that time that the Rev. John Glenn, an Episcopal minister of that State, sent for one of his principal members, Mr. George Harris, and said:—"There is a new man come about here named Wesley, who is preaching a new doctrine that men must be *converted—what does this mean?*" Mr. Harris replied that "it meant a change of heart." Mr. Glenn then asked, "When does this take place?" and Mr. Harris said "he didn't know, but it was either *just before death or a little time arter.*" This was related to me by Mr. George A. Harris—a grandson of George Harris—who is now residing in Blue Stone Valley, Mecklenburgh County, Virginia. It would thus seem that the American clergy had some queer notions in those days. Bishop Meade, of Virginia, in his writings,

records with sorrow that the clergy of the South were long notorious for their drinking, horse-racing, and fighting habits. So it was in England before Wilberforce's "Practical View" was written. Where, I would ask, are there in England or America such "unfaithful shepherds" now? And yet there are hopeless Christians who believe the world is getting worse instead of better! They must be blind to all history.

Many an interesting reminiscence have I heard respecting the campaigns of the Northern and Southern armies; but what has struck me most has been the accounts verified by both Confederates and Unionists of the little friendships that used to spring up between the men on picket duty in the two armies. The opposing pickets would sometimes be near enough for the soldiers to converse, and friendly intercourse would often spring up in this way. A Confederate would call out, "I say Yank, will you shoot?" and the reply would be, "No, Johnny"—the Confederates were all called "Johnnies" during the war. After this they would stroll about and meet without their arms, the Southerners bartering their tobacco for the coffee of the Yankees. Thus the representatives of North and South made the first personal declaration of peace, and when commanded to fire at the enemy, would take care to shoot wide of the mark. It strikes me these courtesies of war would furnish a fine subject for the pen of the poet or the pencil of the painter.

G. P. R. James, the novelist, was formerly British Consul at Richmond, and while he lived in that city he wrote his romance, "The Old Dominion." Mr. James was very popular among the Virginians, and to this day they refer with no little pride to their recollections of him. In spite of certain faults of style, partly due to his voluminousness, Mr. James was a man of real genius, and schoolboys who can get hold of some of his best historical works love them next to those of Sir Walter Scott.

Family pride is, perhaps, justifiable in Virginia, seeing that they possess many living descendants of the illustrious dead. In this neighbourhood, at Charlotte Courthouse, there resides the grandson of Patrick Henry, whose burning words, "Give me liberty or give me death," are treasured in the hearts of the whole people. At a public meeting lately I heard a speech from Dr. Berkeley, whose ancestor, Sir William Berkeley, Governor of Virginia, was a man of note in his day, although he *did* dislike "free schools" with a Toryism worthy of that sportsman of sportsmen, Mr. Grantley Berkeley. Dr. Berkeley spoke with the manner and accent of an English gentleman—without the slightest approach to a nasal intonation. Indeed, talking through the nose is not common here as it is in the North. This reminds me that, according to physicians, the nasal accent of the Yankee is caused by a form of catarrh disease peculiar to the North. Somebody told this to an English lady of my acquaintance, and all last winter she was tormented every time she caught cold lest it might be catarrh, and make her talk through her nose! Catarrh is a disease one scarcely hears of in England under that name, but in some parts of the North it is a great and very disagreeable fact.

I expected to find the Ku Klux in full operation in the Old Dominion. The Ku Klux is a secret society supposed to have adopted the motto of "death to the nigger." The New York papers are believed to keep a column of Ku Klux outrages always in type. Some of these sensation stories are equal to the horrors of the most horrible of the tales of Dahomey. It is probable that as there is never smoke without fire there may be some foundation for these Ku Klux romances, but the unprejudiced opinion of Northern men living in the South is wholly opposed to the idea of any organised Ku Klux society. They assert that the outrages which do occur are the work of single "roughs" and not of an association of the Southern people.

The old story about an Irish banker who was restored to solvency by the conduct of the holders of his notes who had heard of his threatened bankruptcy, and after holding an indignation meeting made a bonfire of his "worthless paper," has, it seems, had a parallel in New York State. Deacon George L. Babcock, now of Virginia, but formerly of Deposit, N. Y., told me that he once saw a number of New Yorkers burn a lot of "shinplasters" issued by a tradesman in that State against whom they had a grudge. "Shinplasters" were small notes formerly issued by tradesmen which generally passed current for the amounts represented. After all, perhaps it is not unpleasing to discover that there are some Yankees who are not possessed of "smartness"! I confess it has relieved my mind considerably.

I used often to wonder when in England why on earth a celebrated prison in Richmond, famous during the war, and in which more than one English newspaper correspondent found temporary quarters, was called the "Libby" Prison. Since I have been in Virginia Captain Luther Libby has died. He was formerly a merchant in Richmond, and his warehouses having been turned into a prison, it was named after him. A Britisher who fought for the North and was captured by the Confederates, used to say that his "love of Liberty brought him Libby-ty." This gentleman had no very pleasant recollections of Jeff. Davis's National Hotel, but admitted that there was no intentional cruelty to prisoners by the South. While the Confederate armies were only half fed, it was scarcely to be expected that the prisoners could live like the Shakers, on "the best of everything." The Southerners assert that "the Northern captives ate them up," and were all through the war their "greatest trouble to provide for."

Virginia being celebrated for its tobacco plantations, I expected before I came here to find abundance of "prime cigars," but I never was in any part of the world where cigars of any sort were so scarce as in the interior of the State. I only heard of one gentleman who had had any for years, and he "brought them from New York"! If John Bright ever comes to the Old Dominion he will have to bring his "weeds" with him. Of course there are cigars to be bought in Virginian cities, but cities in this part of the world are like angel's visits, "few and far between."

Correspondence.

THE GOVERNMENT, NONCONFORMISTS, AND THE BALLOT.

To the Editor of the Nonconformist.

Sir,—At a meeting on the educational question recently held in Cannon-street, London, the Rev. J. G. Rogers is reported to have said that at the late East Surrey election he abstained from voting for a candidate who would follow Mr. Gladstone in order to mark his disapprobation of that statesman's political conduct, or words to that effect. I am writing from memory. Mr. Mr. Rogers is a Nonconformist, and therefore a Liberal, I conclude. Such line of action therefore is to the writer not intelligible. Mr. Rogers by not supporting the Liberal helped to get the Tory candidate into Parliament. Now, while I admit that on the education question the Nonconformist body are bound in all places and on all occasions to fight against the present Government tooth and nail, what will it gain by turning out a Liberal and setting up a Tory Government? Nonconformists and Liberals alike look to what is best for the country in general, not to the interest of their own party views in particular. Which, then, in the opinion of every genuine Liberal in the land, is the best for the country, a Tory or a Liberal Government? The latter of course, and if so, how can the conduct of those who, because they are displeased with the Liberal Government in one particular point, are doing their best to turn it out and set up a Tory Government in its place, be characterised except as another illustration of the truth of the saying about cutting off one's nose to spite one's face? What does Mr. Rogers, or any one else who thinks and acts like him, hope to gain by such a course of procedure? Would a Tory Government help him in the educational question? I trow not. I will tell you what he would gain—the well-merited derision and contempt of the Tory party, who, while stepping into power by means of dissensions in the Liberal camp, would turn round upon the latter and show their estimate of them by the application of the political thumb to the political nose. Again, Mr. Rogers will not support the Government because of their behaviour on the educational question. The teetotaller, and the opponents of the Contagious Diseases Act, may do the same. What an edifying spectacle! Each party setting up its own peculiar idol as *the* idol above all others to be worshipped, and utterly unconcerned about the national idol—the general good of the country; and then, because the Government of the day prefer the national to the party idol, "out with them!" cries the party, "away with the national and every other idol! my idol, and mine alone, shall be worshipped!" Accordingly out goes the Government and in comes another, which refuses to worship any idol whatever except *its* own, self-aggrandisement.

There is one matter upon which the Liberal party, especially the Nonconformists, *must* be unanimous. Of course I refer to the ballot. They *must* sink every other question until this one is settled. This one lies at the root of every Liberal subject. Until it is carried, the Liberal party can have no hope of carrying any other measure; and the ballot, we have every reason to expect, will be the first brought forward by the Government next session. Let the Liberal party, Nonconformists and all, unite for the nonce, and help Messrs. Gladstone and Forster to carry that measure. After that, let them do what seemeth them good. Let them look to the ballot first,—let them set that prize to be obtained before their eyes first; if they turn to the right hand or to the left while in pursuit of the ballot they will inevitably play into the hands of the Tories, and lose the prize altogether. Lose the ballot next session, and then "farewell, a long farewell," to any improvement of the present educational measure, to any Liberation movement, to anything else but to Tory reaction and the re-imposition of Tory misrule. I earnestly hope there are very few in the Nonconformist body who hold the same sentiments and policy as Mr. Rogers. I cannot but hope that, evil entreated as they have been on the educational question, Dissenters are nevertheless patriots, and desire their country's general good before the gratification of their own pique. I have the honour of being a Nonconformist and Liberal of the most "advanced" type, but had I had a vote for East Surrey, Mr. Gower, or any other Liberal candidate, would have had it for the sake of my Liberal principles.

E. E.

Oct. 7, 1871.

MINISTERIAL RECOMMENDATIONS.

To the Editor of the Nonconformist.

Sir,—I find that, at the autumnal meeting of the Congregational Union, it is proposed to *reconstruct* or to form a "New Constitution" for that body, and I have no doubt it is essentially necessary, as it is many years since the former one was framed. I therefore venture to offer a suggestion to that body, trusting it is not too late to do so, on the subject of ministerial recommendations.

I will venture to ask what they would do in such a case as the following, which occurred some years since. A then London minister gave a strong recommendation to a county association of a person he wished to serve, commending him to their fellowship and regard. When the letter was read, the secretary of that association stated that Mr. Blank could not surely know the character of the man he recommended. He knew him to be a licentious person, a drunkard, and a thief. He was requested to apply to the writer, putting the question to him. After some time he replied, stating that he knew all this, but that he hoped he had repented? What about the church over which this man had been appointed?

In another case an assistant-minister was elected on the strong recommendation of a Doctor of Divinity, who assured the deacon who made the inquiry that he had great facility in composition—that his sermons were of a first-rate order—that he had seen above 100 of them, and that he was an excellent worker. It turned out that his stock of sermons was all moonshine; that he had no power of composition; and this same minister has been detected all through the country preaching other people's sermons. His last dodge was to show a brother minister his stock of American sermons, which he told him he could preach without being detected. As to his working, the Bible-class he was obliged to give up because the lads put questions he was incapable of answering. What could the Congregational Union do with this case? Of course the congregations have to put up with their choice, but what about those who recommend? I think, too, that a radical reform is necessary in the mode of selecting ministers. How often it is that a vacant church is obliged to hear in succession a variety o ministers who preach their best, sometimes their borrowed, sermons. The deacons, or other leadin persons, write in all directions to inquire into the character of the candidate, and as to the wife and family—all very well when they have selected one, but to go about this work in the offensive way it is sometimes done must be very annoying to ministers, especially to those who are not likely to be selected. I was informed some time since that the deacons of one church have the characters from these private inquiries of some forty ministers and their wives. It must be truly edifying to have them to talk about, no doubt.

Yours truly,

X. Z.

THE STATE CHURCH IN THE RURAL DISTRICTS.

To the Editor of the Nonconformist.

Dear Sir,—I see by the *Nonconformist* newspaper that testimonies are welcomed touching the state of the agricultural districts, and especially as to the results of Church influence in those quarters. Perhaps a short description of my own personal experience in the matter may be acceptable. During nearly half a century I have had much to do with villages in agricultural districts, and principally in connection with the Home Missionary Society. I have lived and laboured in Norfolk, Somerset, Cornwall, Devon, Hants, Notts, and Middlesex, and may be supposed to be capable of giving a somewhat correct opinion of the moral condition of those rural districts, and of the influence of the Church of England in the midst of them, and over them all.

I am obliged to concur with the remark of a minister of Suffolk and Cornwall, who said, "It is hard to conceive that Sir R. Palmer was serious in what he said." Relative to the "sweetness and light" that is said to obtain in the rural districts, owing to Church influence,

with some few honourable exceptions, my impression is that the "sweetness" is bitter, and the "light" darkness. Generally the parson and the squire, with some specially devoted ladies, are the ruling authorities of the place, before whom all are expected to bow down. Some of the villagers, the heroes of the locality, who will dare to think for themselves, go to the village chapel and worship God according to the dictates of their own consciences, notwithstanding the broth and blankets, daily employ, and cottage residence, or the forfeiture of them all; but such brave spirits are not always and everywhere to be met with. And at this time, even in Christian England, there are many, and some of them populous, villages quite destitute of the Gospel of Jesus Christ. And why destitute? Because of that peculiar "sweetness and light" by which the people are kept in darkness, and the places are carefully barricaded against all Evangelical assailants. But for this, I believe that zealous Christians of different denominations would rush to the rescue, and irrespective of loaves and fishes, would take the message of mercy to the perishing villagers of Britain. But this, in my opinion, will not be done if the parson and the squire can prevent it.

I remain, your obedient servant,

Hoxton, October 9, 1871. J. M.

Court, Official, and Personal News.

For the last week the Queen has been able to drive out almost daily. On Wednesday the Prince of Wales and the Duke of Edinburgh visited the Queen in the morning. The Prince and Princess Louis of Hesse, Prince Leopold, and Princess Beatrice went to a ball given by the Prince and Princess of Wales at Abergeldie Castle.

The train by which Prince Arthur was travelling from Fochabers to Balmoral on Thursday last broke down near Orton Station, in consequence of part of the gearing of the engine giving way. This caused a delay of several hours. His Royal Highness apparently disliked the idea of waiting so long, and accordingly started on foot for Mulben, which is four miles distant from the place where the breakdown occurred, and arrived there an hour before the train. The train did not reach Keith till noon.

Mr. Gladstone arrived in Edinburgh on Saturday evening from the North, and was on Sunday a guest of Dean Ramsay. He attended St. John's Episcopal Church in the morning and afternoon.

The Lord Chancellor has gone to Balmoral, to succeed Mr. Gladstone as Minister in attendance on Her Majesty.

The Solicitor-General is still very far from well. He has been spending the recess at his country house, near Ashburton, but has not recovered from the fatigues of last term.

It is said that Mr. Stansfeld contemplates the appointment of lady Poor-law Inspectors.

Samuel Morley, Esq., M.P., has taken for his town residence the house in Chesham-place hitherto occupied by Earl Russell.

It is stated that Sir Robert Collier will be promoted to the Divorce Court as soon as matters have been arranged with Lord Penzance.

Mr. John Bright is said to have lately expressed himself as feeling his health completely restored, and is fully convinced that he will be able with safety to make his appearance in the House of Commons next session.

The Lord Mayor has invited M. Léon Say, the Prefect of the Seine, and the whole of the members of the English Committee who were engaged with his lordship in raising and dispensing the fund, amounting to about 130,000*l.*, subscribed for the relief of the people of Paris on the raising of the siege, to a grand banquet at the Mansion House on Wednesday, October 18. M. Say has accepted the invitation.

Dr. Liddell, the Dean of Christ Church, has been re-elected Vice-Chancellor of Oxford University.

A letter has been received from Mr. Gladstone in reply to a petition from the Castlebar Board of Guardians praying for the release of the Irish political prisoners still remaining in prison. The right hon. gentleman says:—"Mr. Gladstone is very sensible of the temperate language used and the loyal feelings evinced in the resolution, but regrets that the Government cannot concur in the views expressed therein, and considers that the crimes committed by the persons alluded to as being now in prison do not fall within the category of political crimes, and are in no way entitled to a similar indulgence."

MR. DISRAELI AND THE IRISH MEMBER.—A genuine Hibernian, of somewhat colourless politics, was returned by an obscure Irish constituency, and on his arrival at St. Stephen's the whips of both parties were anxious to secure him as a supporter. Towards this end Viscountess Beaconsfield (then Mrs. Disraeli) sent him an invitation card. During the evening the company got dispersed into groups, in one of which was Disraeli and the new member, who had been thoroughly overpowered by the brilliant conversation and elegant condescension of his host, to whom by way of compliment he said, in the purest brogue—"I niver read your novels myself, but my daughters have, and bedad they say they're moighty clever!" "Sir," said Disraeli, drawing himself up, and looking his admirer full in the face, "that *is* fame."

Foreign and Colonial.

FRANCE.

The results of 2,000 elections out of 4,000 for the Conseils-Généraux are known, and are generally in favour of the Conservative-Liberal candidates. The Bonapartists have been nearly everywhere unsuccessful, and Radical candidates have been returned in several large towns. A great number of abstentions have occurred, and a second balloting will be necessary in many cases. General Faidherbe has been returned in the department of the Nord; in the Gironde, M. Forcade de la Roquette has been unsuccessful. General Ducrot, the retiring councillor for Nîmes, has been re-elected, defeating the Republican candidate. Three Deputies of the Right who sought seats in the Council of the Cher have been beaten by the Republican candidates. Two Imperialists have been elected in the department of the Aisne and one in the Aube. The Duke de Mouchy has been elected in the Oise. At Rouen the Moderate Republican list has been successful. The Radicals have triumphed in the Rhône and the Var. M. Picard has failed at Marly. The success of the Radicals is expected in all the industrial centres.

M. Lambrecht, Minister of the Interior, died suddenly on Sunday morning while dressing. It is reported that M. Victor Lefranc, at present Minister of Commerce, will succeed him.

The Imperialist movement in France is exciting very serious attention, and urgent appeals are made to the Government to take measures for its suppression. With reference to this movement, the *Observer* of yesterday is authorised to state that neither the Emperor, nor any member of the Imperial family, has in any way or degree encouraged such a movement, nor is the Emperor even aware of any movement tending to expedite that inevitable appeal to the suffrages of the French nation which must sooner or later be made.

The statement that the French Government will give notice in February to terminate the commercial treaty with England is denied. The Government only seeks to modify the treaty.

The magistrates at Lyons have sentenced a man named Dombrowski, who was the ringleader during the excesses committed against the resident Germans there, to two months' imprisonment and a fine of 100f.

On Saturday afternoon the French council of war met to reconsider the case of Colonel Rossel. It was decided by a majority of six votes to one that he was guilty of desertion to the enemy, and had incurred the penalty of death.

The *Constitution* says that the sentence on M. Rochefort has been commuted to banishment.

M. Pouyer-Quertier, the Finance Minister, is now at Berlin. According to an unofficial telegram from Paris, the French Government had agreed to strike out Clause 3 in the Alsace treaty, but the privileges under the treaty are to cease on the 1st January, instead of the 1st July, 1873.

GERMANY.

The Emperor of Germany returned to Berlin on Saturday, Prince Bismark having arrived the previous evening. The German Parliament meets on the 16th. The most important bill to be laid before the House will be the Imperial Budget for 1872, when the Reichstag will for the first time have to vote the expenditure for the Imperial Army. Bills will likewise be brought in for raising salaries, pensions, the relative positions of Imperial officials, reform of the money system, the application of the war contributions, and the establishment of an Imperial War Treasury.

The German Government intend to adopt a gold standard. Forty-six and a half ten-thaler pieces are to be coined out of one pound of fine gold. The measure will probably be carried out very shortly.

From Berlin we learn that M. Pouyer-Quertier had an interview with Prince Bismark on Sunday evening. Count Arnim has arrived from Paris. The *Times* correspondent telegraphs that "an arrangement of the Alsace customs and the fourth half-milliard questions is probable."

ITALY.

The Italian Parliament is expected to open at Rome about the 15th of November. The St. Thérèse and St. Antoine convents, which had been taken possession of last August, were occupied by the troops on Saturday without any resistance being offered. The nuns had received instructions from the Holy See only to yield to force.

The departure of Comte d'Harcourt has been caused by the pretensions of the Vatican with regard to the nomination of French bishops. His Holiness has insisted on nominating them himself, and the representative of France has protested against that assumption of authority.

SPAIN.

Senor Sagasta was on Wednesday last elected President of the Congress by ten votes over Senor Rivero, the Government candidate. The Zorilla Ministry resigned. In the evening the Prime Minister was serenaded, several groups applauding and shouting, "Death to the traitors!" They wanted to go to the Palace, but Senor Zorilla opposed, saying he was still Minister, and would know how to preserve order. Next day a mass meeting was held in favour of the outgoing Ministry.

Marshal Espartero having declined to form a Government, the task was entrusted to Senor Malcampo. All the new Ministers belong to the Progressist party. They took the oath on Thursday evening, and afterwards held a Cabinet Council, at which it was resolved to continue the economies already commenced by the Zorilla Ministry, and as a first step to reduce the salaries of the Ministers. The Ministry also resolved to act vigorously in support of pure Progressist doctrines. Twenty-two provincial governors had sent in their resignations, and Senor Zorilla is said to have received 127 telegraphic despatches from Progressist and Democratic committees and clubs, congratulating him on his energy in the question of the appointment to the presidency of the Cortes.

At a sitting of the Cortes on Friday the new Premier read a speech, in which he declared that the Cabinet accepted the programme of the Zorilla Ministry, and would respect the constitution and continue economies. The Home Secretary, Senor Candan, has pledged himself to put the law in force against the Internationale inexorably, and invited discussion of the subject.

A Madrid telegram states that at a meeting of Democratic-Progressist senators and deputies, held at midnight on Sunday, the following "conciliatory resolution" was adopted by eighty-seven votes:—"The Democratic-Progressist party is called upon to apply the constitution of 1869 in its most advanced sense, accepting the monarchy of King Amadeus, and excluding the Conservative party from participation in the Government." A committee was ordered to be formed for the reorganisation of the party, "upon which Senor Sagasta and several of his partisans left the meeting."

UNITED STATES.

TERRIBLE FIRE AT CHICAGO.

There has been a fearful conflagration at Chicago, which has laid a great part of the city in ashes. The *Times* publishes the following telegram:—

PHILADELPHIA, Oct. 9.—A great fire broke out in Chicago on Sunday night in the southern part of the city. The wind was blowing a gale from the south, and carried the fire through the heart of the city for miles. Thousands of buildings are destroyed. Among them are all the banks, the railway depots, the court-house, the waterworks, and the principal hotel and stores, six grain elevators, and a multitude of private dwelling-houses. In the central portion of the city the buildings are of stone, but in the other parts chiefly wood, and the street pavements are also wood. The telegraphs being deranged, it is difficult to get particulars. One-half of the city is burnt, including the entire business section. The fire is still raging. Efforts have been made to stop the flames by blowing up buildings with gunpowder, but ineffectually. There being no supply of water, the firemen are powerless. The loss is estimated at 500,000,000 dols. The Mayor of Chicago is sending to other cities for aid and food for the destitute, numbers of people being homeless. There is great excitement throughout the country, and aid has been sent from Cincinnati, St. Louis, Milwaukee, and Detroit. The President has ordered food and clothing to be distributed from the military store in Chicago.

Evening.—The burnt section of Chicago covers upwards of two square miles in the heart of the city. It extends from Twelfth-street northwards. Everything has been burnt from the lake shore inland nearly one mile. The fire is still raging, but firemen from other places are arriving and checking its progress towards south and west. 100,000 people are homeless. Many have been killed. Aid is being sent from all quarters.

Through Mr. Reuter's agency the following telegrams have been received:—

NEW YORK, Oct. 9 (Afternoon).—The conflagration at Chicago is still raging, and nearly half the city is in ruins, including the business portion. The waterworks have been destroyed, and the firemen are powerless. A high gale prevails, and is driving the flames over the city. The principal hotels, public buildings, telegraph and newspaper offices, and railway depots are destroyed. 50,000 persons are rendered homeless, and it is calculated that 12,000 buildings have been burned. The loss is roughly estimated to exceed 150 million dollars. The authorities of the principal cities are forwarding supplies of food, bedding, and clothing, and have called relief meetings. The President has ordered military stores to be sent to the relief of the sufferers. Many lives have been lost.

NEW YORK, Oct 9 (7 p.m.).—The latest account from Chicago announces that the fire is under control.

NEW YORK, Oct. 10.—Advices from Chicago, dated midnight, state that the fire remained unabated; the wind is violent and changing, and spreads the flames in all directions. Two-thirds of the city have been destroyed; 100,000 inhabitants are houseless and starving. Meetings have been held throughout the country for raising money to buy some clothing and provisions for the sufferers, and help is coming from all quarters.

The Democrats are believed to have carried the election in Texas, returning all the four candidates to Congress.

FOREIGN MISCELLANY.

The Paris sewers are said to be, more than ever, infested with rats. They have vanquished both cats and dogs, and poison is now being tried.

It is said in Paris that General von Moltke has invested his share in the indemnity in the Paris loan.

It has been officially announced at Berne that the Federal Government has received offers from Germany as well as Italy to construct the St. Gothard Railway.

A telegram from Constantinople, dated Saturday, says:—"Three cases of cholera were reported yesterday, but none to-day. The epidemic may be considered at an end. It has only proved fatal in 150 cases."

The Papal Bull, by which, according to usage,

M. Thiers, as chief of the French Government, is nominated canon of St. John de Lateran at Rome, does not designate him as President of the French Republic, but as "Dux Francorum."

Mary Ann, one of the two remaining aboriginal inhabitants, has died in the Hobart Town Hospital from paralysis. "Lalla Rookh" is now the only survivor of the Tasmanian aboriginals. She is living at Oyster Cove.

The German papers announce the recent death of a landed proprietor in the province of Eastern Prussia at the age of 129 years. The deceased had been in his youth a military attendant (Leibjäger) of Frederick the Great. His son, who still lives on the property, is stated to be now 109 years old.

Slavery in Brazil.—A telegram from Rio says:—"Five Articles of the Emancipation Bill have already passed the second reading in the Senate, and it is expected that the whole bill will pass the third reading."

The once beautiful Tuileries Gardens present now a deplorable spectacle. The main walk and that around the basin are impassable. The whole place is littered with fragments of broken tables and chairs. The trees are dying one after another, and are not being replaced.

Another Alpine Railway.—The St. Gothard Railway, with a tunnel about the length of that of the Mont Cenis, will, it appears, very soon be commenced. The capital necessary for the tunnel is about 60,000,000f.; and for the lines to join the Italian and Swiss Railway, about 125,000,000f. Subsidies to the extent of 85,000,000f. have been voted by Germany, Italy, and Switzerland. It is estimated that at least seven or eight years will be required for the entire completion of the work.

Mrs. Victoria Claflin Woodhull has (according to the *Boston Advertiser*) had a very remarkable career. Born in 1838, she was the seventh of ten children, her mother insane, her father brutal. In her fourteenth year she married, but is said to have been ill-treated by her husband. At last she announced herself as a "medium." She went from city to city, till her yearly income reached 100,000 dols. When her property, in 1869, amounted to 700,000 dols., the spirits told her to discontinue her practice. And more to the same effect. She is now described as "banker, broker, editor, author, and candidate for the Presidency of the United States."

THE SOCIAL SCIENCE CONGRESS.

On Wednesday the Social Science Congress met at Leeds under the presidency of Sir John Pakington. There was a large and distinguished assembly. Sir John, in his inaugural address, said the questions which awaited consideration had been selected with great judgment, and involved subjects which ought to be settled speedily by the Legislature, as being of the highest importance to the public interests. They included our system of legal education, prison discipline, education of girls, care of neglected children, utilisation of town sewage, &c. Referring to questions which affected the happiness and contentment of the working classes, he expressed a wish that the attention of successive administrations and Parliament could be more devoted to such matters, and less occupied by questions of mere party interest. Speaking of trades unions, he thought the objections to them had arisen from their abuse, and not from their use. The Legislature had passed an Act to place these unions on a proper footing, and there was reason to hope that in most, if not in all cases, differences which may arise between masters and men may be settled amicably by arbitration rather than by those angry and protracted struggles which have so often inflicted severe and lasting injury upon both parties. His belief was that it was to the improvement of the social status, intellectual training, and moral tone of skilled workmen that we must mainly look to avert a repetition of that violence and crime, which in several localities had shocked the moral sense of the public, and tarnished the good name of British artisans. Referring to the subject of national education, he regarded the Endowed Schools Act and the Elementary Education Act as two great steps in advance, but they must be considered as the foundation of changes which are necessary, rather than as the solution of the problem which has been so long and warmly debated. He thought they ought to have a distinct Education Minister as a high officer of State, with a seat in the Cabinet. Under the present system there are virtually two co-ordinate Education Ministers, and during last session one of them (the Marquis of Ripon) had been sent to America, and the other (Mr. Forster) had been burdened with the charge of the Ballot Bill. Dwelling on the endowed schools portion of the general subject, he expressed regret at the postponement of the second part of the bill, which referred to the supply of duly qualified schoolmasters. Passing then to the elementary education question, he insisted that "this great subject was still in an unsettled state." One reason was the inferiority of a large proportion of the existing schools, as to which he cited inspectors' testimony. But there was a more serious cause for anxiety in the present aspect of that religious difficulty which so long constituted a painful and fatal impediment to the adoption of any national system. The Education Act was a fair compromise on the subject, but it was now it appeared to be reopened not only in local boards, but in the legislature. One of the difficulties was the payment of the fees of children in denominational schools:—

It is now sought to impose a restriction on the exercise of this power by making it a condition of such payment of fees that the children shall only attend schools connected with the board, and shall not be allowed to attend any denominational school, whatever the wishes of the parents may be. Considering the quarter from which this suggested restriction is said to proceed, it is impossible to regard it without surprise. It is probable that in practice such questions will not often occur, but the principle involved is important; it is, in fact, so far as it goes, the principle of religious liberty, and I do not see how it can be thought consistent with either charity or true liberality to take advantage of the poverty of a parent to compel him not to send his children to that school for which, on account of its religious teaching, or on any other ground, he may feel a preference. Let us suppose the case of a Roman Catholic child whose parent is reduced to poverty, and applies to the school board to pay the fees of a Roman Catholic school, and that the answer of the board should be, "No: we will pay your fees, but only on condition of your child going to one of our own schools." I think such an answer could only be regarded as an act of tyranny towards the unfortunate parent, and let us hope that the Education Department will be firm in their determination not to sanction any bye laws which would so control the discretion and liberty of parents.

Another difficult question was as to the manner in which religion should be taught in board schools.

A solution of this question, which seems well worthy of consideration, has been suggested by a reverend friend of mine (Canon Melvill), to the effect that in schools in which religious instruction is to be given, boards should authorise the teaching of the Lord's Prayer, the Ten Commandments, and the outline of the Christian faith. The best mode of accomplishing this latter object would be by the Apostles' Creed, but if that should be held to be inconsistent with the restrictions in the Act, there would be no difficulty in selecting passages from the Bible.

On Thursday, Mr. Hastings, chairman of the council, delivered an address on education and sanitary and poor-law administration. He believed that when children became educated, and parents were brought to a proper sense of their duty, school boards would prove a blessing to the country. He lamented the fearful increase of pauperism, which could only be remedied by the stoppage of outdoor relief. In conclusion, Mr. Hastings urged the necessity of cultivating a scientific spirit in dealing with social questions, without which we were like a ship adrift at sea without a rudder. In the Repression of Crime section, Mr. William Tallack read a paper on our system of imprisonment. He argued in favour of the adoption, under certain restrictions, of the cellular system, as being more deterrent, more reformative, more economical, more conducive to the exercise of religious influence, and more healthy than any other. A discussion followed in favour of abolishing the treadmill, and making the labours of the prisoners productive.

Mr. Vernon Harcourt, M.P., on Friday read a paper, in which he pointed out the reforms which were necessary in our system of jurisprudence. In the Health Department several papers were read, showing the urgent importance of sanitary improvements at the present time. The dwellings of the working classes formed the principal topic of discussion in the section devoted to Economy and Trade. The repression of crime also occupied the attention of the congress.

On Saturday, Mr. Edward Baines, M.P., delivered an elaborate address on the subject of education. The hon. member pointed out that the Elementary Education Act of 1870 was a measure involving the most important consequences to the social and political condition of England. Those consequences will require much time to develope, and it may be that the law will undergo modification. The school board elections which have taken place in the boroughs and districts, comprising an aggregate population of 8,111,971 out of a population of 20,000,000, according to the Census of 1861, must be regarded as having given a powerful sanction to the new law, and created a machinery by which it will be carried out. In most places earnest friends of popular education have been chosen, including those who have had practical experience in the work, and many who are zealous for all educational extension and improvement. As a rule, all parties and sects are fairly represented. It must not be concealed that at least one question of great difficulty remains, on which a difference of opinion and of action has been shown by the school boards, on which the very meaning of the Elementary Education Act is disputed, and on which the Committee of Council, after requesting some of the boards to reconsider their decision, ultimately left the boards to interpret the act for themselves, but pointed out a serious consequence that may result.

The question refers to the payment by school boards of the school fees for the children of parents who are unable to pay them in denominational schools. No question arises as to the legality and propriety of remitting the fees for these poor children in the rate schools under the school boards; but the serious differences are as to the legality and propriety of refusing to pay the fees for these children in the denominational schools. It is obvious that the question in dispute is felt to be one of serious magnitude, which will engage the attention not only of school boards, but of the public, the Government, and the Legislature. It is whether payments out of rates shall be made to denominational schools. It is a question involving the rights of conscience, the power of compulsion in education, the efficacy of the late Act to its proposed end, and the working of the school boards. It appears likely to draw religious and political parties into a new and grave controversy. Having presented the views by which the two sides support their respective positions, Mr. Baines intimated that in his judgment the arguments in favour of the payment of fees in denominational schools were unanswerable.

He then invited the attention of the association to the practical means by which the education of the people may be made what it should be; detailed the decisions arrived at on all the great points of principle and practice by the school board for London; and commented on the value of technical education, and the part which, from the year 1824 to the present time, it had played in supplementing the defective education of artisans and the lower middle classes. Having touched upon a variety of topics connected with education, Mr. Baines concluded by referring to the earnest efforts of Sir John Pakington in the cause of national education. A cordial vote of thanks was passed to Mr. Baines for his address, Sir John Pakington observing that he trusted the differences referred to by Mr. Baines in connection with the payment of fees in denominational schools might be amicably settled.

THE EDUCATION ACT.

MR. FORSTER ON THE WORKING OF THE ACT.

In the course of an educational speech at Manchester on Thursday, the Right Hon. W. E. Forster said that Mr. Jacob Bright had alluded to the difficulty of paying fees at denominational schools. He was glad of an opportunity of making it quite clear what course the department recommended school boards to take in this matter of education. The Act had three provisions for meeting the case of parents who were too poor to pay school fees.

The school board had power to remit the fees which the parent paid at the school he selected. It had also power to pay the fees at the school, and it further had the power, under certain conditions, of setting up free schools. There was this difference in the provisions—the first two gave the boards discretionary power, and they might pay the fees whether the central power in London approved or not; but in regard to setting up free schools, they had to satisfy the Government in London that it ought to be done. The first two provisions were absolutely at the discretion of the board. The matter came before the Government in this way. One or two boards—Liverpool for example—determined to try and enforce the compulsory powers as regarded attendance, and he was very glad to find that so many school boards throughout the country were conscious that it was their duty, after having taxed the ratepayers to provide schools, to take care that their children should be sent to those schools. Well, the Liverpool School Board determined to remit the fees at their schools, and they sent up their bye-laws for approval, but some gentlemen of the highest character protested against the rules on these grounds—that they did not think it right that the money of the ratepayers should be given to any denominational schools whatever. He told these gentlemen that the Liverpool Board were quite within the powers of the Act, and that the Government could not interfere. It would be a cowardly thing if he did not express his individual opinion that, while it was advisable that the two schools should be kept as much apart as possible, it would be almost, if not quite, impossible to enforce compulsion unless the parent had power given him to choose his own school, even if he were too poor to pay the fee. (Cheers.) He therefore suggested to the Liverpool Board that they should so alter their bye-laws as to make it clear that their sole object was to take away any reasonable ground on the part of the parent for resisting compulsion rather than to take the ratepayers' money to assist the denominational schools. They did so alter the bye-law, and it was his opinion that the Liverpool bye-laws were those which would practically work the best. He had sent those bye-laws round to the school boards, and they had been in some cases adopted. Other school boards took quite another line. Two or three boards had sent up rules which contained the power of remission, but did not contain the power of payment. The idea prevailed that the Government refused their sanction to school boards when they proposed such bye-laws. This was not true. On the contrary, they were prepared to sanction such laws, because that it was properly in the discretion of the boards to take that line, and that upon them rested the responsibility. At the same time, he felt it his duty to remind the boards of the difficulty they would be in if they enforced compulsion and did not make use of the power which they had under Section 25. Independent of any bye-law, whether enforced or not, that power existed in the Act, of paying the fees of the children whose parents preferred another school. He would even go further, and say that if he was not sure that the boards possessed this power he would have doubted the justice of passing a bye-law to enforce compulsion without the power of using it. He could sympathise with the difficulty which some school boards felt against paying the money of ratepayers for the purpose which they did not approve. He respected their feeling, although he had not that feeling himself. But he wanted the boards to consider how they could put this compulsory power to work. If they did not make use of that section, this compulsion was not a very easy matter. It was a delicate and difficult business. It was more easy to pass a law preventing crime than to enforce a law requiring a parent to do his duty to his child. He instanced a case. Supposing a child was in the street; you told the parent that it must go to school. The parent was poor. You offered to pay the fee. The parent preferred another school, having or professing conscientious reasons. It would be of no use to say you did not believe the parent. His objection, real or assumed, must be met. Such a parent would have the sympathy of the public if threatened with imprisonment. He was quite content to leave this and other difficulties to be removed by time and experience, as he believed would be the case when the common sense of Englishmen was brought to bear upon it.

THE EDUCATION ACT AND THE ELEMENTARY TEACHERS.

On Friday morning, a deputation of elementary school teachers in Manchester and the neighbour-

hood waited upon Mr. Forster, M.P., the Vice-President of Committee of Council on Education, on the subject of the new code which has been adopted by the Education Department. The interview took place in the Mayor's parlour at the Manchester Town Hall, and about eighty or a hundred teachers were present.

Mr. D. Smith, the honorary secretary, read a memorial, pointing out the grievances of the school teachers, and the alterations which they suggested were necessary to be made.

Addresses were delivered by Mr. Dawson, of the Alderly Edge School, on "Extra subjects"; Mr. J. Scotson, St. Peter-street School, Manchester, and Mr. Wolstenholme, St. Peter's School, Heywood, on "Night schools"; Mr. Mellor, of the Manchester Free School, on "Articles thirty and thirty-one of the New Code"; Mr. Briscoe, St. George's School, Bolton, "On the withdrawal of pupil teachers"; Mr. G. Smith, Lower Moseley-street School, on "Provincial examination of pupil teachers"; Mr. Cooper, St. Stephen's, Chorlton-on-Medlock, on "Music"; Mr. Pearce, British School, Bowdon, on "The instructions of the department of inspectors"; and Mr. G. Selden, of the British School, Hurst, Ashton-under-Lyne, on "Compulsory attendance."

Mr. Forster said he could not altogether agree with every statement that had been made, but he was very glad to have heard the opinions of the gentlemen who had addressed him, whom he looked upon as co-partners in the work of turning an ignorant child into an educated one. The teachers had pointed out many grievances, but they must remember that by far the greatest alteration that ran through the new code, and which was of more importance than all the others, gave an immense increase of the Government grants. He had no doubt that the alteration would increase the salaries of the masters and teachers in an enormous number of cases. ("No.") Instead of giving 4s. for an average attendance, 6s. was given. Instead of 2s. 8d. for reading, 2s. 8d. for writing, and 2s. 8d. for arithmetic, 4s. was given for each of those subjects. There was quite as much, if not a larger, increase in the night schools, and if anything there was a larger increase in the infant-classes. The result of the alteration was that even this year, when the new code could not be said to have been thoroughly understood, it was found, taking one case with another, that where they used to pay 10s. per child, they were now paying 12s. 6d. per child. The public must not suppose that the alteration had placed the teachers in a worse position, because the fact was that it had put them in a far better position. With regard to compulsory attendance, he was well aware that Government had not completed that matter yet; and he looked forward with great anxiety and interest to the information which they would gain from large towns. As to provincial examinations of teachers, it seemed right, but he would like to hear what objections were made to it in London. The real cause of the delay in the department was not the fact that he had to deal with cattle and their diseases, as well as education, but the excessive accumulation of work. He paid a high tribute to the efficiency of the permanent staff, especially to Sir F. R. Sandford.

In the name of the deputation, Dr. J. Watts tendered his thanks to Mr. Forster. The proceedings then concluded.

Up to the end of last quarter, the Manchester School Board had expended 723*l.* in the payment of fees in denominational schools, almost exclusively Church and Catholic.

The *School Board Chronicle* says:—"There are, we believe, a large number of the political friends and admirers of the Right Hon. Mr. Forster who are no less warm opponents of the adoption of the powers of Section 25 of the Elementary Education Act by school boards. It may be some relief to their minds to know that, in well-informed official circles, the authorship of the somewhat remarkable circular addressed by the department to the Portsmouth and several other boards urging the justice and expediency of paying the fees of indigent children in schools not under the control of the boards, is attributed to the Marquis of Ripon, the President of the Privy Council."

NATIONAL EDUCATION LEAGUE.

The annual general meeting of the League has been announced to take place at the Masonic Hall Assembly Rooms, Birmingham, on Tuesday and Wednesday, the 17th and 18th October; and we are informed that very many influential names and large deputations from various leading towns in the kingdom will be included in the programme of the proceedings.

The chair will be occupied by Mr. George Dixon, M.P.; and papers will be read by Sir Charles Dilke, Bart., M.P., Mr. Alfred Illingworth, M.P., Mr. R. W. Dale, M.A., Mr. Jesse Collings, the Rev. Sonley Johnstone, the Rev. J. W. Caldicott, M.A. (Head Master of the Free Grammar School, Bristol), and other gentlemen.

The subject of the proposed Parliamentary action to be taken during the next session will be brought before the meeting by Mr. Joseph Chamberlain (chairman of the Executive Committee), Mr. Edward Miall, M.P., and Mr. Joseph Cowen, jun.

The National Education League for Ireland will be represented by the Rev. David Wilson, D.D., Limerick; the Rev. J. Scott Porter, Belfast; and Mr. Y. H. Burges, J.P., Dungannon; while the deputation from Glasgow will include Professor Nicol and the Rev. Robert Craig. These gentlemen, the Rev. H. W. Holland, and others, will speak on the subject of education in Ireland and Scotland.

The Baptist Union of Great Britain and Ireland have deputed the Rev. C. M. Birrell, Liverpool; the Rev. H. C. Leonard, M.A., Boxmoor; the Rev. George Gould, Norwich; and the Rev. J. H. Millard, B.A., Huntingdon, to represent that body.

Deputations will also attend from the following places, and probably from many others:—Bradford, Birkenhead, Belper, Brecon, Bramley, Banbury, Brierley-hill, Bolton, Bedford, Bridgewater, Bristol, Brighton, Crewe, Cardiff, Cirencester, Coventry, Darlington, Dudley, Evesham, Exeter, Gildersome, High Wycombe, Hanley, Hull, Higham Ferrers, Kettering, Lichfield, Liverpool, London, Leicester, Leeds, Ludlow, Manchester, Middlesbrough, Merthyr, Newcastle-on-Tyne, Nottingham, Northampton, Norwich, Oxford, Oswestry, Ross, Stoke-on-Trent, Scarborough, Swansea, Stourbridge, Tewkesbury, Walsall, Warrington, West Bromwich, Wigan, Wolverhampton, York, Yarmouth.

With such a wide-spreading list of towns represented, the meeting promises to be highly successful and important; while, judging from the names and numbers announced, we cannot but conclude that the principles of the league are attracting a growing attention and support.

Literature.

*MOUNTAIN SCENES.**

The fascination of the mountains is great and perennial. Their ever-changing aspects, under the subtle modifications of atmosphere, present a panorama of wonderful and startling beauty; and no scene is ever repeated exactly as it appeared before. Snows and mists, rains and clouds are their attendant ministers; and there is no combination that, however much it may arouse terror, shuts out wonder and admiration. Perhaps the chief overmastering element of attraction in Alpine mountain scenery is the intermingling of the simple and the grand; the homely and the majestic, the domestic and the overpowering. Often it but needs a single step to bring one from being face to face with the wildest into contact with the most ordinary. The difference may lie merely between the upward and the downward glance. Aloft before the climber may be purple crevices of ice, touched here and there into a glow of golden radiance by the sun's rays; whilst below are green slopes, the soft dark curving line of the fir trees, the châlet hanging, almost like a bird's nest, in the shelving nook. One moment there is the rush as of mighty winds; the next, stillness, which the trickling of a streamlet or the faint sound of a cow-bell only serves as it were to deepen. No doubt this is one of the elements in the passion felt by some persons for Alpine adventure. One may be so distant from human help, and yet so near; and the consciousness of a closer approach to the great heart of Nature has a soothing influence upon adventurous yet poetic natures.

But all cannot do as Mr. Whymper or Mr. Ball can. There are multitudes who will never look on Mont Blanc, or scale the Matterhorn, or even enjoy the Righi. The stepping-stone of literature is the nearest approach they can make to sharing in the bracing and elevating sensations of Alpine climbing. To such the volume now before us will come timeously. It does not pretend to be exhaustive: it is not a guide-book. But the writer has taken care to give a bird's-eye view of the most celebrated portions of Alpine scenery; and he has done wisely in making extracts from such writers as Ruskin. The Swiss mountains, too, are full of historical associations; and he has given us fair and judicious reminiscences In his pleasant company we proceed up the Rhine, and get a glimpse of the romantic castles as we pass; visit Constance and the scenes associated with John Huss; call for a moment at Zurich and Basle, stand at the foot of the Piz Languard, and walk up the valley of the Engadine. Then we have a short breathing-time at Lucerne, and spend a Sunday on the Righi; and then on to the Simplon, and the Swiss-Italian lakes. Afterwards we move on to Monte Rosa and its glaciers, ascend the Matterhorn, without the trying risks that others have run in the ascent; then into the Bernese Oberland, from glacier to glacier, with Lauterbrunnen and the Jungfrau; and after that have a day or two with Mont Blanc, the solemn white-crowned patriarch of mountains. Finally we descend into the Rhône valley, and down the Lakes Leman and Geneva, with their manifold associations and reminiscences. And through all this journey we have the pleasantest gossip and most excellent aids of picture and illustration. And occasionally, in addition to mere outside pictures, there are bits of social life and biographical facts skilfully interspersed. This is a specimen of the former sort:—

"It is a bright and joyful time in the close and oppressive valleys of Switzerland when the day arrives for driving the cattle to the mountain pastures, which, from October to May, are covered deep with snow. During the winter months the cattle are crowded together under cover, and not unfrequently the houses serve the purpose of stalls and stables. The châlet of many a wealthy farmer is divided between the flocks and herds, which occupy the ground floor, and the owner and his family, who inhabit the middle story, while the enormous attic serves as a hayloft. The Swiss peasant lives in happy unconsciousness of the stench which rises up through the floors and fills the house. As spring advances, and the sun gains power, the snow melts from the mountain pastures, and, as it disappears, grass of a bright emerald green, enamelled with myriads of exquisite flowers, shoots forth and invites the herdsman from the valley below. A procession is often formed, consisting of the inhabitants of the village dressed in holiday clothes and gay with ribbons, with which the animals are also decked; a band of music pours forth its enlivening strains, and the village pastor pronounces his benediction on the transactions of the day. The cattle, who seem perfectly to understand what is going forward, appear almost frantic with joy at being released from their long imprisonment, and the procession moves upward to the high pasture ground on the mountain side, often at the distance of several miles from the village. The track thither winds through black and solemn pine forests, over roaring torrents, and not unfrequently across glaciers and snow fields. I once saw such a procession crossing the great Aletsch glacier over the Upper Rhône Valley. On reaching the pasture-ground the cattle, each one bearing a bell, range at will over the flowery and fragrant turf; the herdsmen take up their abode for the summer in the mountain châlets, while their wives and families generally remain below. The cattle are driven in twice or thrice a day to be milked, and the processes of milking and cheese-making continue almost without interruption all the summer."

It is needless to say that the illustrations of Mr. Whymper and others are excellent. Not only so: it is evident they have been printed with great care. Sometimes, in addition to fine landscapes, we have a touch of humour in the figures that are more prominent. Specially is this the case in some of the German engravings, which, however, have less of the German peculiarities than might be expected. The two coloured engravings—of the Aiguille Verte and of Mont Blanc from above the Morges—are as exquisite as they are elaborate. "Swiss Pictures" is altogether a beautiful book, which may be recommended especially to those who are themselves precluded from sharing the delights of Alpine travel.

*PAST AND PRESENT IN THE NORTH OF SCOTLAND.**

There can be no doubt of the change that has come over Scotland, socially, morally, and religiously, during the past quarter of a century. Such books as Mr. Reid's are of value as they bring the fact clearly before the mind. He evidently knows the subject well; has lived among the lower orders, and has not gone, as some of "our own Commissioners" do, to get up the facts for a special purpose in a few days time. For most part we have a liberal and moderate spirit—not inclined either to paint in too warm colour or to exult in gloomy forecasts; and yet, as Mr. Reid approaches his theme with a prejudice, he is constantly on the verge of doing injustice. If we may be allowed to hazard a guess we should be inclined to believe that Mr. Reid is now a Broad Church Episcopalian, whatever the experiences through which he may have passed on the way. While agreeing with him in most that he has to say regarding the harshness of Presbyterian doctrine and discipline, and the hypocrisy and sour bigotry bred of the clerical assumptions that have sprung from these, we must, nevertheless, remark that he often seems to us to forget that even in Scotland there are Presbyterians and Presbyterians. Such a picture as this, for instance, speaks for itself:—

"After being presented to a church, the minister appears on Sundays in the pulpit, with flowing robes and grave countenance—tells the people they must live holy lives, and engage in works of charity and goodness: that they must 'give of their substance to the Lord,' and, above all, beware of 'damnable heresies.' He visits a little, starched and dignified, and speaks to 'His flock' in the language of the pulpit. But draw aside the curtain, as thinking men will do and are doing, and what is to be seen? Not unlikely a worldly narrow-minded, grasping man, with no *heart*-interest in his work, and little care for the spiritual well-being of those over whom he is placed. You may see a man of unimpeachable virtue, or you may see one whose character and life are far below the worldly standard of morality. Too often there is no common interest, no mutual understanding, no binding link of sympathy, between minister and people. Time was . . . when the minister was indeed a shepherd."

Mr. Reid is a devoted admirer of men like the late Dr. Robert Lee and Dr. Robert Wallace, of

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* *Swiss Pictures, drawn with Pen and Pencil.* By the Author of "Spanish Pictures drawn with Pen and Pencil." With Illustrations by Mr. Whymper and others. A new edition. (Religious Tract Society.)

* *Past and Present: or, Social and Religious Life in the North.* By H. G. Reid, Author of "Lowland Legends," &c. (Edmonston and Douglas.)

Greyfriars, Edinburgh; and it is to the pattern of such men that he would desire to see the Scottish clergy generally conformed. We have always fancied that one of the main links binding pastor and people together was free election, and the trust that comes of mutual dependence and helpfulness. But, of course, it might be rude of us to say that, according to the last result of Mr. Reid's logic, it is not in the nature of things that the man who is chosen of the people should have such *heart*-interest in his work, such love for visiting his people, as those who not only derive their livings from the State or from lay patrons, but have always opposed with might and main the abolition of such grievous patronage. Dr. Robert Lee, we believe, toiled like a city missionary, and recently we have heard glowing accounts of Dr. Robert Wallace's heroic doings among the poorest orders of his parish—the most miserable creatures in Edinburgh; and this is, of course, all in favour of Mr. Reid's claim for a *heart*-interest in what is most properly a pastor's labour. But, while we admire much that these men have done, and deeply sympathise with them in many of their difficulties over a rigid and antiquated creed, we are always somewhat puzzled at the fact that they have so irretrievably committed themselves to it by most solemn subscriptions, that their best efforts to make an end of it and destroy its influence, cannot but carry something of a wound to that *heart*-interest of which Mr. Reid has so eloquently written. We are compelled for ourselves, however, to say that we hope more from the broadening process outside the Establishment than within it.

But enough of this. Mr. Reid's little volume is not all of this hard half-sarcastic order. He has adopted the plan of giving a little essay on a subject, and then writing a sort of sketch or story to illustrate it. Some of the essays are full of information. "Dwellings for the People: "Co-operation," "The Rural Labourer," and the "Fisher-folk" (which we are quite sure we have seen before), are all written in excellent spirit, and calculated to be useful; whilst the short stories that illustrate these show some knowledge of human nature, considerable fancy, and occasional felicity of language. One or two of these, however, seem from the initials at the end to be from other hands. "John Wilson," the story illustrative of building societies, would have made a capital tract for wide distribution, as it deserves. The lecture on "Discord and Superstition" is of special interest as giving us a glimpse of a sad chapter in Scottish annals—the tortures and punishments for witchcraft. The victims were most often sacrificed on imperfect evidence; and the whole history goes to show how near to each other lie the highest and the lowest in man's nature—noblest belief and grovelling superstition. Mr. Reid glances, too, at the frightful drinking customs which were wont to prevail in these times, and he gives many anecdotes. This is one:—

"A well-known parish minister was found one evening by the wife of one of his elders in a ditch near the public highway. The good lady—expressing her surprise—said, 'Is that you, Mr. ——?' 'Never mind my name,' was the calm response, 'but help me oot o' the ditch!'

And this is another:—

"An Aberdeenshire labourer, who had been executing some work for the laird, was asked whether he would like wine or whisky best. 'Whisky, I daresay,' was the reply; 'It needs nae muckle o' the ither to dae (do) a body!'"

"These were not exceptional instances in "these times," says Mr. Reid; happily we can say that such are exceptional now. There is still much drinking, but it is usually ashamed to acknowledge, far less to parade itself.

Miscellaneous.

The Bank rate of discount was unexpectedly raised on Saturday to 5 per cent., and if this should fail to check the drain of gold on German account, it will be still further increased.

Mr. H. D. Pochin has presented to the trustees of the British School, Stafford, the sum of 1,000*l.*, without any conditions. The trustees will with this munificent gift build new schools.

There was a "Home Rule" demonstration at Drogheda on Sunday, at which 20,000 persons are estimated to have been present. Mr. John Martin, M.P., Mr. P. J. Smyth, M.P., and Mr. A. M. Sullivan were amongst the speakers. A movement is in existence for carrying on the agitation in London.

The Home Secretary.—Mr. Bruce was presented with the freedom of the burgh of Banff on Saturday, on which occasion he was entertained at a banquet in the County Hall. The right hon. gentleman briefly reviewed the course of legislation since the present Government came into power, and expressed his belief that in persevering with the Army Regulation Bill Ministers were supported by public opinion.

Refusal of Music-hall Licenses.—The Middlesex magistrates sat on Friday for the purpose of hearing applications for music and dancing licences. A strong opposition, led by the Rev. Canon Cromwell, was made to the renewal of the licence for Cremorne Gardens, which was ultimately refused by a majority of twenty-one to ten. A similar fate befel Highbury Barn. The music licence of the Alhambra was renewed, but the application for a dancing licence was unanimously refused. There was a like result in the case of the Royal Music-hall, High Holborn. On Monday the case of the Oxford Music-hall was considered. When the question was put, five magistrates voted on either side, and the chairman gave his casting vote against the applicant. It was subsequently shown, however, that one of the standing orders deprived the chairman of this right, and on another division being taken, the licence was granted by a majority of six to five.

The Celebrated Bradford Petition.—In the course of the proceedings at the recent meeting of the Bradford Church Literary Institute, which was held on Thursday night, under the presidency of Mr. Jno. Taylor, the chairman said they would be aware that some time ago a petition was got up for a certain purpose, and it was sent to the House of Commons, where he believed it had a considerable influence. In getting it up, about 20*l.* of debt had been incurred, and the association of which he was president had asked him to bring the matter before the institute, and if possible, divide the expense between the Conservative Association and the Church Institute, and he now moved that this be done. This was agreed to. We think it right to state that Mr. Taylor requested the reporters not to take notice of the above motion. We can appreciate Mr. Taylor's desire to have this little weakness hid from the public eye, but, as a newly-fledged newspaper proprietor, Mr. Taylor ought to know that when reporters for the public press attend public meetings they do not do so to take instructions from the gentlemen present, but to discharge their duty. A great deal was made of this same petition, and it is only right that its supporters should know that the "piper is still unpaid."—*Bradford Daily Telegraph.*

Death of Sir John Burgoyne.—Field-Marshal Sir John Burgoyne died on Saturday in his eighty-ninth year. Sir John was the son of the Right Hon. John Burgoyne, who commanded the forces in America in 1777, and led an expedition into Canada which was intended as a bold movement against the insurgents; but, in consequence of a misadventure, and from not being supported by General Howe, as intended, was forced to surrender to the Americans. Sir John Burgoyne entered the army in 1798, served in Sicily in 1806, and throughout the Peninsular war, and was commanding engineer at the siege of New Orleans. From 1830 to 1845 Sir John was employed in a civil capacity as Chairman of the Board of Public Works in Ireland, but in 1845 he was recalled to his military duties, and appointed to the important post of Inspector-General of Fortifications. His services in the Crimea and the honours subsequently conferred upon him are well-known. The heir to the baronetcy was the late field-marshal's only son, Captain Hugh T. Burgoyne, R.N., who was drowned in the ship Captain in September, 1870. His death, without issue, causes the title of his gallant father to become extinct. Sir John, indeed, never recovered the severe shock caused by this terrible loss.

Gleanings.

A recent visitor to Mr. Carlyle's study says that an earthquake might turn it upside down, but could not add to its disarrangement.

A druggist in New Hampshire threatens the local paper with a suit for putting an "i" in the place of an "a" in his advertisement of "grape" pills.

Fresh-cut grass is better than tea leaves to prevent dust in sweeping carpets, and leaves a bright fresh look.

It is true, says the *Christian Union*, the Latin word for woman is *mulier*, but it is our opinion that a comparison between the sexes in the matter of obstinacy, based upon this fact, would *not* be sound in philology.

A coloured barber in Iowa, being subpœnaed to serve as a juror, was, on the usual examination, asked, "Are you a voter?" and brought down the house by answering, "I'se black enough, but not old enough."

A Duluth paper says one of the streams running into Lake Superior from the North, is called "Temperance River," because it is the only one of all the tributaries of the lake that has no bar at its mouth.

The editor of the *Wioncsochet Patriot* thus notices some poetical communications—"The poetical effusions of 'Irwin' and 'M-a-e' are inadmissible. Reasons—The rhythm sounds like pumpkins rolling over the barn floor, while some lines appear to have been measured with a yard stick, and others with a ten-foot pole."

A Very Broad Hint.—A Massachusetts girl announces, through the advertising columns of the local paper, that she "takes this method of informing a certain young man, that the next time he desires to gaze upon her forty-five mortal minutes without winking his eyes, that she will consider herself highly-favoured if he will close his mouth, and not sit there like a young robin awaiting the parent bird."

Shaker Wit.—Elder Evans, the Shaker, now in London, on being asked the other day which were the qualities most appreciated in the females at Mount Lebanon, replied—"The woman who maketh a good pudding is always more valued by us than she who maketh a tart reply."

American Appetites.—I have seen a man with six dishes beside him at breakfast, and doing ample justice to each. Only imagine what gastronomic powers must be possessed to dispose of a couple of mutton chops, a steak, eggs, fried bacon, hot rolls, fried potatoes, oysters, toast and milk, tea, coffee, smoking-hot buckwheat bread covered with treacle or black syrup, and then to wash it all down with a glass of new milk or ice-water, the whole within the space of twenty minutes!—*Food Journal.*

Keeping the Sabbath.—A clergyman, on his way to church, recently accosted a cabdriver, and reprimanded him sharply for his want of reverence for the day. "Well, sir, I can't keep the Sabbath nowadays at all." "But, my friend, if you don't keep the Sabbath you don't keep the law, and then, what on earth do you keep?" "Sir, I am labouring hard to keep a wife and seven little 'uns," meekly replied the cabman.

From England to France.—In an essay on the late Baron Josef Eötvös, Franz Pulsky tells the following anecdote. Eötvös had just returned from a journey to England, and speaking at a continental table d'hôte with the greatest enthusiasm of British life and institutions, he terminated, "*C'est sublime.*" A Frenchman, who was sitting opposite, said, "*Du sublime au ridicule il n'y a qu'un pas.*" "*Oui, le Pas de Calais,*" was Etövös' answer.

Home Cheerfulness.—Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing displeases, they are prone to avoid it. If home is a place where faces are sour and words harsh, and faultfinding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially to the little ones, in such a way as to make them happy.

A Gunn Discharged.—An old lady living just outside of Sandy Hook was somewhat surprised a few days since, on going to her kitchen, to find it in possession of one of those ornaments of society, a professional "tramp." He accosted her with "Good morning, granny! You don't know who I am, nor what I want, nor where I am going." "Yes, I do," replied the old lady, after taking a good look at him over her specs, "you are old Bill Gunn; you are half-cocked; you want to beg cider, and you are going to the devil. And now get off my premises." Saying which, she charged upon him with an old-fashioned fire-shovel. She says if a Gunn never went off "half-cocked" before, that one did.—*Christian Union.*

The Source of the Thames.—An eminent landscape painter, writing to the *Athenæum*, says:—"I send you the following particulars of the alterations made at the source of the Thames. The land about the Seven Springs has lately been purchased by Mr. Hall, a Manchester manufacturer, who has erected some farm buildings within a few feet of them, and enclosed them by a stone wall of about twelve feet high, leaving open to the public only about ten yards of the river, which there runs under the wall through an iron grating into a small kitchen garden, and from that into the farmyard, where it is made to form a pool for the cattle. A little lower down, on the bank, also within the walls, a gasholder, &c., have been erected, to supply the house and buildings with gas. At a short distance further on, where the river wound through the meadows, were several men at work cutting down the old trees and bushes, to make the river run in as straight a line as possible—(I found this sort of work also proceeding some miles further on, in Sir F. Goldsmid's property, where for nearly a mile the river has been made to pass in a straight ditch, with a quickset hedge along one of its sides)—while still lower down, in the garden of a gentleman whose name I have forgotten, it has been converted into an ornamental lake, with a waterfall, &c. Leaving these grounds, it runs for some miles a beautiful sparkling brook, and is shaded by trees, but further on again the water is diverted to flood the meadows, for mill-races, &c., the river bed being filled with vegetation."

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.*

Births, Marriages, and Deaths.

DEATH.

PROUT.—Oct. 2, at Torquay, the Rev. Ebeneser Prout, F.G.S., formerly Home Secretary of the London Missionary Society, aged 69 years.

Kinahan's LL Whisky.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL Whisky," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 4.

ISSUE DEPARTMENT.

Notes issued	£34,667,725	Government Debt.	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin&Bullion	19,667,725
		Silver Bullion	
	£34,667,725		£34,667,725

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£14,012,299
Rest..... ..	3,671,927		
Public Deposits ..	5,002,862		
Other Deposits ..	22,653,001	Other Securities ..	23,534,968
Seven Day and other Bills	586,326	Notes	8,373,050
		Gold & Silver Coin	546,799
	£46,467,116		£46,467,116

Oct. 5, 1871. GEO. FORBES, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

HOLLOWAY'S PILLS.—Counsel and Comfort.—A disordered stomach throws the whole system out of gear, and renders us unfitted both for work and amusement. A few doses of these strengthening and purifying Pills, taken according to the accompanying directions, will, however, speedily restore order, and re-enable the stomach to digest its food without difficulty. These excellent Pills are suitable alike for the peer as the peasant, the soldier and the sailor, and particularly for home and foreign colonists. Holloway's Pills are very useful in checking feverish attacks, bilious complaints, and inflammations. They have also made the most signal cures in cases of dropsy and diseases of the kidneys, heart, and lungs, when the sufferers seemed past the aid of medicine.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Oct. 9.

We had a fair supply of English wheat for to-day's market, and from abroad arrivals have been liberal. We had a quiet trade, and to effect sales, factors submitted to a decline of 1s. to 2s. per qr. from the rates of Monday last for English wheat. In foreign wheat only a retail business was done, and American and Russian descriptions were 1s. per. qr. lower. Of flour we had a good supply. Country flour was 1s. per sack lower; barrels inactive. Peas and beans were fully as dear. Barley, both malting and grinding, maintained last week's prices. Indian corn was unchanged in value. The arrivals of oats are liberal; but fine qualities remain scarce, and sold at an advance of 6d. per qr. on the quotations of Monday last. Cargoes on the coast are held at previous prices, but meet a slow sale.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red..	—	to —	Grey	37	to 40
Ditto new.. ..	52	to 56	Maple	43	46
White	—	—	White	39	43
„ new ..	58	62	Boilers	39	43
Foreign red ..	57	59	Foreign	38	42
„ white ..	60	62			
			RYE—	36	38
BARLEY—					
English malting	31	34	OATS—		
Chevalier.. ..	37	41	English feed ..	23	26
Distilling.. ..	34	37	„ potato..	27	33
Foreign	33	37	Scotch feed ..	—	—
			„ potato..	—	—
MALT—			Irish Black ..	19	21
Pale..	—	—	„ White ..	21	24
Chevalier.. ..	—	—	Foreign feed ..	16	21
Brown	49	54			
			FLOUR—		
BEANS—			Town made ..	47	50
Ticks	37	39	Best country households ..	41	43
Harrow	39	44	Norfolk & Suffolk	38	40
Small	—	—			
Egyptian.. ..	32	34			

METROPOLITAN CATTLE MARKET, Monday, Oct. 7.—The total imports of foreign stock into London last week amounted to 17,580 head. In the corresponding week in 1870 we received 14,463; in 1869, 10,491; in 1868, 7,924; and in 1867, 12,556 head. The cattle trade to-day has been in a quiet state. The market has again been heavily supplied with beasts; but, as on Monday last, foreign breeds have predominated. The quality of the English breeds, also, has not been so good as could be wished, in consequence of graziers forcing their stock on the market before it has attained sufficient weight, in preference to risking loss or detention through the foot-and-mouth disease. Four Aberdeen beasts were on sale, and they made 6s. per 8lbs. The top price of the best shorthorns, however, did not exceed 5s. 6d. to 5s. 8d. per 8lbs., and the choicest foreign breeds have sold at 5s. 2d. to 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,200 shorthorns, &c.; from other parts of England, 250 various breeds; from Scotland 4 Scots and crosses; and from Ireland, 50 oxen. Only a moderate supply of sheep has been in the pens. The demand has been quiet, and the tendency prices have been in favour of buyers. The best Downs and half-breds have realised 6s. 6d. to 6s. 8d. per 8lbs. For calves the inquiry has been limited, at about late rates. Pigs have been disposed of at previous quotations.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	8	to 4	0	Pr. coarse wooled	6	0	6	6
Second quality .	5	0	5	4	PrimeSouthdown	6	6	6	8
Prime large oxen	5	4	5	6	L. e. coarse calves	3	8	4	6
Prime Scots . .	5	6	5	8	Prime small .	5	0	5	8
Coarse inf. sheep	4	4	5	0	Large hogs . .	3	6	4	0
Second quality .	5	2	6	0	Neat sm. porkers	4	0	4	8

BREAD, Saturday, Oct. 7.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7¼d. to 8d.; Household Bread, 6¼d. to 7d.

TALLOW, Monday, Oct. 9.—The market has been quiet Y.C., spot, 46s. old; 46s. 9d. per cwt. new. Town tallow, 44s. 9d. net cash.

METROPOLITAN MEAT MARKET, Monday, Oct. 9.—Fair supplies of meat have been on sale. The trade has been dull at our quotations. The import into London last week consisted of 1132 packages from Hamburg, 34 Harlingen, and 40 from Tonning.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	4	to 4	0	Middling do. .	4	6	to 4	10
Middling do. .	4	0	4	4	Prime do. . .	5	0	5	6
Prime large do.	4	10	5	2	Large pork . .	3	8	4	8
Prime small do.	5	2	5	4	Small do. .	4	10	5	4
Veal	5	0	5	4	Lamb	0	0	0	0
Inferior Mutton	3	8	4	0					

PROVISIONS, Monday, Oct. 9.—The arrivals last week from Ireland were 2,954 firkins butter and 2,785 bales bacon, and from foreign ports 22,725 packages butter and 2,051 bales bacon. The sale for Irish butter has been active during the past week, at late rates, but at the close the market ruled very quiet. Foreign also sold slowly, with a decline of 4s. to 6s. on the finest qualities, with the exception of best Dutch, which maintained its value. The bacon market has ruled steady, and Cork and Limerick declined 2s. to 4s., but the finest Waterford and Hamburg bacon remains without change.

COVENT GARDEN MARKET, Friday, Oct. 6.—A large consignment of foreign produce has reached us during the last few days, comprising pears and apples and some late peaches—the latter, however, very inferior. Home-grown fruit, consisting of the same varieties, has been also more plentiful; and good late peaches, such as Barrington and Late Admirable, are making better prices. Coe's Golden Drop and Magnum Bonum plums are both coming very good.

HOPS.—BOROUGH, Monday, Oct. 9.—The demand for the best descriptions of hops continues active, and choicest qualities are rapidly taken up at extreme rates. Medium grades are not so strongly in request, but fully maintain late values. A good inquiry exists for yearlings, at gradually improving prices. Continental markets are reported active, with a slight advance in values. Mid and East Kent, 9*l.*, 10*l.* 0s., to 13*l.* 13s.; Weald, 8*l.* 10s., 9*l.* 9s., to 10*l.* 10s.; Sussex, 7*l.* 5s., 7*l.* 15s., 9*l.* 0s.; Farnham and country, 11*l.* 0s., 13*l.* to 16*l.* 0s. Yearlings.—Mid and East Kent, 3*l.*, 4*l.* 4s., to 6*l.* 10s.; Weald of Kent, 3*l.*, 4*l.*, to 5*l.* 15s.; Sussex, 3*l.*, 3*l.* 10s., to 5*l.* 0s.; Farnham and country, 4*l.* 10s. 5*l.* 5s., to 6*l.*; Olds, 1*l.*, 1*l.* 5s., to 1*l.* 10s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 9.—Only moderate supplies of potatoes have been on sale. There has been a fair demand at late rates. Regents, 70s. to 90s. per ton; Rocks, 60s. to 80s. per ton.; Flukes, 90s. to 110s. per ton; Victoria, 85s. to 100s. per ton.

SEED, Monday, Oct. 9.—There is still but little passing in agricultural seeds, and values of all sorts remain much about previous rates. Tares are a very slow sale, at prices in favour of buyers. Rapeseed meets a fair sale at former values. Canaryseed in slow demand at the reduction noted in our last.

OIL, Monday, Oct. 9.—Linseed oil has been quiet. Rape has been firm. Other oils have sold slowly.

COAL, Monday, Oct. 9.—Factors realised an advance on last day's rates. Hettons, 21s. 6d.; Hettons Lyons, 19s. 3d.; Harton, 19s. 3d.; Hartlepool original, 21s. 6d.; Heugh Hall, 20s. 6d.; Tees, 21s. 3d. Ships fresh arrived, 34; ships at sea, 40.

Advertisements.

NONCONFORMISTS WANTED. — No. 1301, Oct. 26, 1870; No. 1334, June 14, 1871; Title-page and Index for 1870. Full price will be remitted for above if sent to G. W. Naylor, Pike Mills, Kidderminster.

HOUSEKEEPER or COOK and HOUSEKEEPER in a Gentleman's family, or Housekeeper in a house of business. Competent to the duties of either situation. Age 45.—A. B., 35, Victoria-street, Littleport, Ely.

EMPLOYMENT WANTED by a Trustworthy Middle-aged MAN, who has been accustomed to Business, and filled responsible Situations on Wharf, Bridge, Pier, Warehouse, or Office, as Toll or Ticket-taker, or other light employment. Night or Day. Writes a fair hand. Respectably connected. Unexceptionable references. Security if required.—G. H., Office of this Paper.

GOVERNESS to YOUNG CHILDREN.—A Young Lady, aged 25, well educated, and fond of children, who speaks German, and could teach music, desires a RE-ENGAGEMENT. No objection to make herself useful. Good references.—Address, D., 9, Cathcart Hill, Junction-road, Upper Holloway, N.

TO GROCERS' and DRAPERS' ASSISTANTS.—WANTED, by Dawbarn and Sons, Wisbech, a single YOUNG MAN, with a good knowledge of both businesses, as TRAVELLER to represent them in the counties of Cambridge, Norfolk, and Suffolk.—Applicants must state age, salary, and reference.

ANNUAL CONFERENCE of the EVANGELICAL ALLIANCE, MANCHESTER.—Members of the Alliance, and friends of Christian Union, are informed that DEVOTIONAL and other MEETINGS, in connection with the Autumnal Conference of the Alliance, will be held in MANCHESTER on the 1st and 2nd of NOVEMBER next. Hospitality will be provided for Christians signifying their intention to be present.

CHICHESTER, President.
JAMES DAVIS, Secretary.
HERMANN SCHMETTAU, Ph.D., For. Secretary.

Alliance House, 7, Adam Street, Strand, London.

THE HOSPITAL for WOMEN, SOHO SQUARE, W.

Many a sorrowing and disappointed out-patient is sent away to linger in pain, or die in agony, when an operation would probably restore her to health, or medical treatment would alleviate her sufferings. Will not like sick ones enjoying the blessings of affluence, for the sake of Him who went about healing the sick, and who was full of compassion for their misery, assist a few of their suffering sisters, by contributing a trifle towards the maintenance of at least one bed, the yearly cost of which is £30. From lack of funds, several now stand empty; and towards filling one of these donations will be gratefully accepted by Lady Flora Knox, 10, Gloucester-place, Portman-square, W.

NATIONAL EDUCATION LEAGUE.

The THIRD ANNUAL GENERAL MEETING will be held at the MASONIC HALL ASSEMBLY ROOMS, NEW-STREET, BIRMINGHAM, on TUESDAY and WEDNESDAY, 17th and 18th October, 1871.

PROGRAMME.

TUESDAY, OCTOBER 17.

MORNING SITTING, from 10.30 o'clock a.m. till 1.30 p.m.

Chairman's Address.
George Dixon, Esq., M.P.
The Report of the Executive Committee.
Moved by Sir Charles Dilke, Bart, M.P.
Seconded by Alfred Illingworth, Esq., M.P.
Election of the Council, Officers, and Executive Committee.
Moved by the Rev. S. Steinthal (Manchester).
Seconded by
Supported by
Resolution providing for Parliamentary action in the course of next Session.
Moved by J. Chamberlain, Esq. (Chairman of Executive Committee).
Seconded by Joseph Cowen, jun., Esq. (Newcastle-on-Tyne).
Supported by Edward Miall, Esq., M.P.

AFTERNOON SITTING, 3 p.m. to 5 p.m.

Paper, presented by the Committee of Officers, on the Working and Defects of the Elementary Education Act.
Paper on School Fees, by Mr. R. W. Dale, M.A.
Paper on the Education Act and its Working in Wales, by Rev. Sonley Johnstone (Merthyr). Discussion to be opened by Rev. J. W. Caldicott, M.A., Head Master of the Bristol Free Grammar School.

WEDNESDAY, OCTOBER 18.

MORNING SITTING, 10.30 a.m. to 1.30 p.m.

Papers and Discussion on Education in Ireland and Scotland.
Rev. David Wilson, D.D., Limerick.
Rev. John Scott Porter, Belfast; and
F. H. Burges, Esq., J.P., Parkanaur, Dungannon, will attend as a Deputation from the National Education League for Ireland.

AFTERNOON SITTING, 3 p.m. to 5 p.m.

Papers on Free Education, by Sir C. Dilke, Bart., M.P., and Jesse Collings, Esq., Hon. Secretary; and Discussion.

EVENING, 8 p.m.

Conversazione in the Town Hall, at the invitation of the Mayor of Birmingham.

Members wishing to contribute papers, or to speak on the subjects set down for discussion, are requested to communicate with the Secretary at once.

All particulars may be obtained on application at the Offices of the League, 47, Ann-street, Birmingham.

FRANCIS ADAMS, Secretary.

NATIONAL ASSOCIATION for PROMOTING AMENDMENT in the LAWS relating to the LIQUOR TRAFFIC. (Established 1868.)

Chairman of Council—Sir R. ANSTRUTHER, Bart., M.P.
Chairman of Executive Committee—Rev. H. J. ELLISON.
Bankers—Ransom, Bouverie, and Co., Pall-Mall.

The Bill of this Association, prepared in 1869, but withheld in deference to the Government proposals, will be introduced in the next session of Parliament, providing for:—

Vesting the Control of Licences in the Ratepayers of each locality, to be exercised by means of Licensing Boards elected by the Ratepayers;
Reducing the number of existing Public-house Licences;
Gradually Abolishing Beershops;
A System of Compensation by Licence Rental;
Submitting Fresh Licences to Public Tender;
Uniformity of Retail Licence;
Increasing the Rateable Value of Public-houses;
Severing the Connection between Public-houses and Music Halls, &c.;
Restricting Hours of Sale on Week-days and Sundays, with discretionary power to Licensing Boards to further limitation;
Detection of, and Punishment for, Adulteration and other Abuses.

SUBSCRIPTIONS are earnestly solicited.

Offices—6, Adam-street, Adelphi, London.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—
H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll. Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES A. H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq, B.A., Scholar and Priseman of Christ's Coll., Camb.; 2nd Class Classical Trivos, 1868.

For Prospectuses and further information apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

HIGHBURY HOUSE SCHOOL, St. LEONARD'S-ON-SEA.

Upper, Middle, and Preparatory Departments.
Classics, Mathematics, Modern Languages, and thorough English.
Kinder-Garten and Pestalozzian Classes for Little Boys.
The comfort and health of delicate boys especially studied.
A liberal table and watchful care.
Head Master—Rev. W. WOODING, B.A.
For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

THREE LARGE GALVANISED and CORRUGATED IRON BUILDINGS FOR SALE or HIRE, to hold respectively 300, 200, and 100 persons. Suitable for churches, chapels, or schoolrooms. Apply to Geo. Vavasseur, Barnsdale-road, Harrow-road, W.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

STROUD LADIES' COLLEGE, BEECHES-GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.
Resident English, French, and German Governesses.
Attendant Professors.

Reports monthly. Test Examinations every term.

This College educates Daughters of Gentlemen and Professional Men.

The House is large, airy, and well situated, and has an ample lawn for out-of-door recreation.

The Misses Howard aim to secure for their Pupils a sound literary and intellectual culture, together with refined manners, and a healthy Christian and moral training.

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